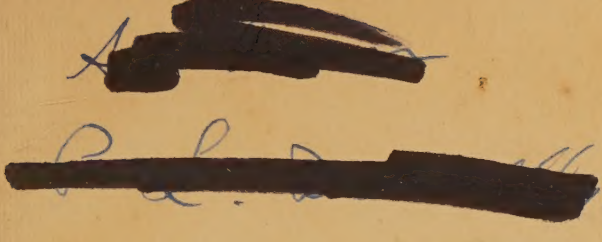
THE TEXT OF THE SPIRITUAL EXERCISES OF ST. IGNATIUS



THE TEXT OF THE

Spiritual Exercises of St. Ignatius.

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THE SPIRITUAL EXERCISES

OF

SAINT IGNATIUS

TRANSLATED FROM THE ORIGINAL SPANISH.

Fourth Edition revised.

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PREFACE.

THE Spiritual Exercises of St. Ignatius Loyola were approved and commended by Pope Paul III. in the Brief *Pastoralis officii cura*, dated July 31, 1548. In this Brief the Pope says that Francis Borgia, Duke of Gandia, had related to him that "St. Ignatius, then General of the Society which the same Pope had erected in Rome and confirmed by Apostolic authority, had composed certain documents or Spiritual Exercises, drawn from the Sacred Scriptures and experiences of spiritual life, and had reduced them to the order most fitted to move the minds of the faithful to piety; and as Duke Francis had found that they were extremely useful and salutary for the spiritual consolation and advance ment of the faithful, not only from public report from many places, but from his own plain experience at Barcelona, Valentia, and Gandia; and had therefore humbly petitioned, in order that their fruit might be increased, and more of the faithful be induced to

use them with greater devotion, that the Pope would cause them to be examined, and if he should find them worthy, to approve and praise them; and that, having caused the Exercises to be examined by the Cardinal Bishop of Burgos, by the Vicar General of Rome, and by the Master of the Sacred Palace, and having learned by their report that they were full of piety and sanctity, and very useful and salutary for the edification and spiritual advancement of the faithful; taking, moreover, into due consideration the rich fruits that Ignatius, and the Society founded by him, ceased not to produce in the Church of God all over the world, and the great help in this work that has been afforded by the Exercises"—His Holiness, by his Apostolic authority, "of his own certain knowledge, approved, praised, and by the Brief protected the Exercises and all and everything contained in them, strongly exhorting in our Lord all the faithful of both sexes, wherever they may be, to use such pious documents and Spiritual Exercises, and devoutly be instructed by them."

Orlandini, in his *History of the Society*,* informs us that two versions of the Exercises in Latin were

* Lib. viii. n. 1.

submitted to the Censors appointed by the Pope, and both were approved without the alteration of a single word. Of these, the version chosen for printing was that which was the better Latin and therefore the freer translation. It was first printed for the use of the Society, though not published, in August, 1548. It bears the name in the Society of the Vulgate version, and was approved by the Fifth General Congregation, which showed its respect for it by placing the chief variations between it and the Spanish autograph original in footnotes, so that the Vulgate text might remain unaltered. The translation thus received was made by Father Andrew Desfreux.

It is not certain whether the second Latin version that was submitted to the Censors is still in existence, but it seems probable that it is that contained in an ancient manuscript belonging to the Archives of the Society, which was written in 1541. It is but a rough translation, and this is probably the reason why, if it was one of the two versions examined by the Pope's orders, the other was preferred for publication. But this version has a special value as it was used by St. Ignatius himself, and has on its outer leaf the words in the handwriting of the Saint, *Todos exercitios breviter en latin*, by which he meant

to indicate, not that the book was an abbreviation of his Spanish original, but that the Exercises which are given only at length by word of mouth are here to be found in the terse brevity with which he had written them down.

The original copy of the Exercises, as the Saint wrote them, is no longer in existence. But in the Archives of the Society a very precious manuscript is preserved, which consists of a Spanish copy of the Exercises, having on its margin some corrections in the handwriting of St. Ignatius. This was called by the Fifth General Congregation of the Society *the Autograph.* The principal variations or obscurities of the Vulgate edition were corrected from this most venerable copy of the Exercises, and printed in a new edition for the Society's use in 1596.

The late Father General John Roothaan conceived the happy thought of making a new and literal translation from the original Spanish, adding at the same time notes which were suggested mainly by the differences he discovered between the Spanish in which St. Ignatius wrote and the free Latin translation of Father Desfreux, and by the manner in which he carried out his design he has done more for the Exercises than any one who has lived since

the time of St. Ignatius. At first, as he remarks, the Exercises came down in a living tradition through the men who had received them from the lips of St. Ignatius himself; but in later times as they passed through the hands of such a large number, the original form had come to be disregarded to some extent. Since the publication of Father Roothaan's translation in parallel columns with the Vulgate text, no one has felt tempted to wander from the exact form in which the Exercises were bequeathed by St. Ignatius to the Society.

The first translation of the Spiritual Exercises into English was printed "with approbation of Superiours at St. Omers by Nicholas Joseph Le Febvre," and the colophon of the book gives the date 1736. It contains, however, some meditations that St. Ignatius has not given, and the order of the whole book has been greatly changed.

In 1847 Mr. Charles Seager published a translation from the Vulgate Latin text, with some of the variations as given by Father Roothaan from the Spanish. This little volume has an interesting Preface, written by Cardinal Wiseman, who at that time was Coadjutor to the Vicar Apostolic of the Midland District and President of St. Mary's, Oscott.

Another and a briefer translation was published in 1870, edited by the Rev. Orby Shipley, M.A. The Preface seems to be mainly drawn from Father Roothaan's explanation of the manner of meditation. At its close the writer, whose initials are J.M.A., says that "a few trifling omissions—not more than three or four—have been made to bring the work more in unison with the doctrine and discipline of the Anglican Church, for the members of which the translation is especially intended."

The present translation is taken directly from the Spanish, but it is needless to say that the translators have had Father Roothaan's Latin version constantly before their eyes.

JOHN MORRIS, S.J.

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THE SPIRITUAL EXERCISES OF ST. IGNATIUS.

ANNOTATIONS

FOR OBTAINING SOME KNOWLEDGE OF THE SPIRITUAL EXERCISES WHICH FOLLOW: AND FOR THE HELP AS WELL OF HIM WHO IS TO GIVE, AS OF HIM WHO IS TO RECEIVE THEM.

I. UNDER the name of Spiritual Exercises is understood every method of examination of conscience, of meditation, of contemplation, of vocal and mental prayer, and of other spiritual operations, as shall be afterwards declared: for as to go for a walk or a journey, and to run, are bodily exercises, so is the name of spiritual exercises applied to any method of preparing and disposing the soul to free itself from all inordinate affections, and after it has freed itself from them, to seek and find the will of God concerning the ordering of life for the salvation of one's soul.

II. He who gives to another the method and order of a meditation or contemplation ought faithfully to narrate the history of the contemplation or meditation, going through the points however only briefly, and with a short explanation: because when the person

who contemplates, takes the true groundwork of the history, discussing and reasoning by himself, and meeting with something that makes the history clearer and better felt (whether this happen through his own reasoning, or through the enlightenment of his understanding by Divine grace), he thereby enjoys greater spiritual relish and fruit than if he who gives the Exercises had minutely explained and developed the meaning of the history; for it is not to know much, but it is to understand and savour the matter interiorly, that fills and satisfies the soul.

III. As in all the Spiritual Exercises that follow we make use of acts of the understanding when reasoning, and of acts of the will when exciting the affections, we are to take notice that in the acts of the will, when we are conversing vocally or mentally with God our Lord or with His Saints, greater reverence is required on our part, than when we make use of the understanding in reasoning.

IV. Although four weeks are assigned for the following Exercises, to correspond to the four parts into which these are divided; the first of which contains the consideration and contemplation of sins; the second is the Life of Christ our Lord up to Palm Sunday, inclusively; the third, the Passion of Christ our Lord; the fourth, the Resurrection and the Ascension, to which are added three methods of prayer: still this is not to be so understood, as if each week necessarily contained seven or eight days. For since it happens that in the first week some are

slower than others in finding what they desire, namely, contrition, grief, and tears for their sins, and as some are more diligent than others, and some more agitated and tried by divers spirits, it is necessary for the first week sometimes to be shortened, sometimes to be lengthened, and so likewise in the case of the other following weeks, always seeking the fruit peculiar to the subject-matter. But, nevertheless, the Exercises should be concluded in thirty days more or less.

V. It will much benefit him who is receiving the Exercises to enter upon them with a large heart and with liberality towards his Creator and Lord, offering all his desires and liberty to Him, in order that His Divine Majesty may make use of his person and of all he possesses according to His most holy will.

VI. When he who gives the Exercises finds that no spiritual motions, as consolations or desolations, are experienced in the soul of the exercitant, and that he is not agitated by divers spirits, he ought to question him fully about the Exercises, whether he makes them at the right times, and how; and also if he observes the Additions with diligence, taking account of him respecting each of these things.

VII. If he who is giving the Exercises sees that he who is receiving them is in desolation and temptation, let him not be hard or severe, but gentle and kind, inspiring him with courage and strength for the future, laying open before him the wiles of the enemy of our human nature, and causing him to prepare and dispose himself for future consolation.

VIII. He who gives the Exercises, according to what he perceives to be the needs of the exercitant as regards desolations and the wiles of the enemy and likewise consolations, may explain the rules of the first and second week for discerning various spirits.

IX. It is to be noticed that when the exercitant is engaged in the Exercises of the first week, if he be a person who has been little versed in spiritual matters, and if he be tempted grossly and openly, as, for example, if he betrays impediments to making further progress in the service of God our Lord, such as troubles, shame, and fear for his worldly honour, then let not the person who is giving the Exercises converse with him upon the rules of the second week for discerning various spirits, because in the proportion that those of the first week will benefit him, in the same will those of the second do him harm, because they contain matter too subtle and too high for him to understand.

X. When he who gives the Exercises feels that he who is receiving them is assaulted and tempted under the semblance of good, then it is fitting to converse with him upon the rules of the second week above mentioned; because generally, when the person is exercising himself in the illuminative way, which corresponds to the Exercises of the second week, the enemy of our human nature tempts him more then under the semblance of good, and not so much in the purgative way, which corresponds to the Exercises of the first week

XI. It is of advantage to him who is receiving the Exercises of the first week, that he should know nothing of what he has to do in the second week, but that he so toil in the first in order to arrive at what he is seeking, as if he did not hope to obtain anything in the second.

XII. He who gives the Exercises must earnestly warn him who is receiving them, that as he has to occupy himself for an hour in each of the five Exercises or contemplations which will be made every day, so he ought to take care that his mind find peace in the thought that he has remained a full hour in the Exercise, and even a longer rather than a shorter time, because the enemy is wont often to manage that the hour of the said contemplation, meditation, or prayer be shortened.

XIII. It is likewise to be observed, that as in time of consolation it is easy and pleasant to remain the full hour in contemplation, so in time of desolation it is very difficult to complete it; wherefore the exercitant, in order to go against the desolation, and to overcome the temptations, must always remain a short time beyond the full hour, so as to accustom himself not only to resist the enemy, but even to overthrow him.

XIV. He who gives the Exercises, if he sees that he who receives them goes through them with consolation and great fervour, must warn him not to make any promise or any rash and inconsiderate vow; and the more he may know him to be of a light dis-

position, the more must he warn and admonish him: because although one may rightly move another to enter religion, by which is understood the making of the vows of obedience, poverty, and chastity; and although a good work done under vow is more meritorious than one done without one, nevertheless, the peculiar condition and the character of the exercitant must be greatly attended to, as also what help or hindrance he may find in the accomplishment of the thing he would like to promise.

XV. He who gives the Exercises must not incline him who receives them more to poverty or to a vow, than to their contraries, nor to one state or manner of life, more than to another: for although outside the Exercises we may lawfully and meritoriously induce all who are in all probability fitted for it to choose a life of continency, of virginity, a life in religion, or any kind of evangelical perfection, nevertheless, during the time of the Spiritual Exercises, when the soul is seeking the Divine will, it is better and more fitting that its Creator and Lord Himself communicate with the devout soul, inflaming it to love and praise Him, and disposing it for that way of life by which it will best serve Him for the future; so that he who gives the Exercises must himself not be influenced or inclined to one side or another, but keeping as it were in equilibrium like a balance, allow the Creator to act immediately with the creature, and the creature with its Creator and Lord.

XVI. For the same purpose, namely, that the

Creator and Lord may more surely work in His creature, if perchance such a soul is affected and inclined inordinately to anything, it will be very profitable for it to strive and to employ all its forces to arrive at the contrary of that to which it is wrongly affected. Thus if it be desirous to seek and possess some office or benefice, not for the sake of the honour and glory of God our Lord, nor for the spiritual welfare of souls, but for its own advantage and temporal interests, it ought to force its affections towards the contrary, importuning in prayer and in other spiritual exercises, and seeking by supplication to obtain the contrary from God our Lord, namely, that it does not wish for the office or benefice, nor anything else, unless His Divine Majesty, bringing its desires into order, change its first affection in such way that the cause for desiring or having one thing or another be solely the service, honour, and glory of His Divine Majesty.

XVII. It will be very profitable that he who gives the Exercises, without wishing to inquire into or to know the private thoughts and sins of him who receives them, be faithfully informed of the various agitations and thoughts inspired into him by divers spirits: because, according to the greater or less progress made, he is able to give him some spiritual exercises suited to and conformable with the needs of a soul thus agitated.

XVIII. The Spiritual Exercises ought to be suited to the disposition of those who wish to make them,

that is to say, according to their age, learning, or talent, lest to one untutored or of weak constitution be given things which he cannot bear without inconvenience, and by which he cannot profit. In like manner there ought to be given to each what is in accordance with that he wishes to dispose himself for, so that he may help himself more and profit thereby. And thus to him who desires only to be helped in order to get instruction and to arrive at a certain degree of contentment of soul, there ought to be given the particular and then the general examination, and likewise the method of prayer on the Commandments, on the deadly sins, &c., for half an hour in the morning, recommending him to confess his sins every eight days; and, if he can, to receive Communion every fifteen days, and better still, if so disposed, every eight days. This method of procedure is more appropriate for untutored and illiterate persons, explaining to them each Commandment, the deadly sins, the Commandments of the Church, the five senses, and the works of mercy. Likewise, if he who gives the Exercises perceives that the exercitant is of limited understanding and naturally of little capacity, so that from him much fruit is not expected, it will be more fitting to give him some of the easier Exercises, until he confess his sins, and then giving him some examination of conscience, and a method of more frequent confession, than was his custom, so that he may preserve what he has gained, it will be better not to proceed further to the matters of election, nor to

any other Exercises beyond the first week, especially when, as there is not time for all, more profit may be obtained from others.

XIX. He who is taken up with public affairs and necessary business, if he be of considerable learning or ability, may take every day an hour and a half for the Exercises, having it explained to him for what man was created, and moreover, during the space of half an hour the particular examination may be given him, and then the general, and also the method of confession and of receiving Communion ; and let him during three days every morning for an hour make a meditation on the first, the second, and the third sin, and then at the same time for another three days the meditation on personal sins, and for yet another three days on the punishment corresponding to sins, and in all these three meditations let the ten Additions be given him, keeping the same method with regard to the mysteries of the Life of Christ our Lord, as they are explained afterwards at length in the Exercises.

XX. To him who is less occupied, and who desires in every possible way to profit, let all the Spiritual Exercises be given in the order in which they follow ; and in these generally he will derive all the more profit, in proportion as he separates himself from all friends and relations and from all earthly cares, as for example, by leaving the house he dwells in and choosing another house or room, there to dwell in as great privacy as possible, in such a way that it be in his power to go daily to Mass and to Vespers, without

fear that his relations will put any obstacle in his way. And, among many other advantages, three principal ones will result from this separation. The first is, that when a person separates himself from numerous friends and acquaintances, and disengages himself from many ill-ordered concerns, in order to serve and praise God our Lord, he gains no little merit in the eyes of His Divine Majesty. The second is, that when a person has thus withdrawn himself, as his understanding is not divided on many subjects, but all his solicitude is placed on one thing only, namely, on the service of his Creator and the profit of his own soul, he enjoys a freer use of his natural powers in seeking diligently what he so much desires. The third is, that the more our soul find itself alone and in solitude, the fitter it renders itself to approach and unite itself to its Creator and Lord; and the nearer it thus unites itself to Him, the more it disposes itself to receive graces and favours from His Divine and Supreme Goodness.

Spiritual Exercises

TO CONQUER ONESELF AND REGULATE ONE'S LIFE,

AND TO AVOID COMING TO A DETERMINATION THROUGH ANY INORDINATE AFFECTION.

In order that both the giver and the receiver of the Exercises may be better helped and benefited, it must be pre-supposed that every good Christian must be more ready to excuse the proposition of another than to condemn it; and if he cannot save it, let him inquire how he understands it: if the other understand it wrongly, let him correct him with love; if this suffice not, let him seek all possible means in order that the other, rightly understanding it, may save it from error.

First Principle and Foundation.

MAN was created to praise, reverence, and serve God our Lord, and by this means to save his soul; and the other things on the face of the earth were created for man's sake, and in order to aid him in the prosecution of the end for which he was created. Whence it follows, that man must make use of them in so far as they help him to attain his end, and in the same way he ought to withdraw himself from them in so far as they hinder him from it. It is therefore necessary that we should make ourselves indifferent to all created things, in so far as it is left to the liberty of our free-will to do so, and is not forbidden; in such sort that we do not for our part wish for health rather than sickness, for wealth rather than poverty, for honour rather than dishonour, for a long life rather than a short one; and so in all other things, desiring and choosing only those which most lead us to the end for which we were created.

THE PARTICULAR EXAMEN.

THE daily particular examen includes three periods of the day and two examinations.

The first time is straightway in the morning on rising, when a person must resolve to guard himself with diligence against that particular sin or defect which he desires to correct and amend.

The second time is the middle of the day, when he begs from God our Lord that which he wants, namely, grace to remember how often he has fallen into that particular sin or defect, and help to amend in future. Then the first examination is to be made, demanding an account from his soul concerning the particular fault in question which he desires to correct and amend, reviewing the time elapsed hour by hour, or period by period, from the hour at which he rose till the hour and moment of the present examination, and let him mark on the first line of the figure G as many points as there are times he has fallen into that particular sin or defect; and then let him resolve anew to amend himself during the interval between this and the second examination that he will make.

The third time is after supper, when the second examination will be made in like manner, hour by hour, commencing from the first examination to this the second one, and let him mark down on the second line of the same figure G as many points as there are times he has fallen into that particular sin or defect.

FOUR ADDITIONS, THE SOONER TO ERADICATE THE SAID PARTICULAR SIN OR DEFECT.

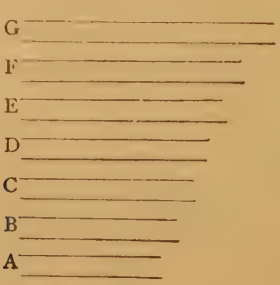
I. That each time a person falls into that particular sin or defect he lays his hand on his breast, repenting that he has fallen; and he can do this even in the presence of many people without their perceiving it.

II. As the first line of the figure G represents the first examination, and the second line the second, let him at night see whether from the first line to the second, that is, from the first examination to the second, any improvement has taken place.

III. The third is to compare the second day with the first, that is to say, the two examinations of the present day with the two of the preceding, and to see if from one day to the other he has improved.

IV. The fourth is to compare one week with another, and to see if in the present week he has improved more than in the past week.

It is to be observed that the first, G, which is longer than the following, represents the Sunday, the second which is shorter, Monday, the third Tuesday, and so on.



GENERAL EXAMEN OF CONSCIENCE

IN ORDER TO CLEANSE THE SOUL AND TO MAKE BETTER CONFESSIONS.

I PRE-SUPPOSE that there are in me three kinds of thoughts, one my own, which springs simply from my own liberty and free-will, and two others, which come from without, one from the good, and one from the bad spirit.

OF THOUGHT.

There are two ways of gaining merit from an evil thought which comes from without; *v.g.*, a thought comes of committing a mortal sin, which thought I resist promptly, and thus it is conquered.

The second way of gaining merit is when the same evil thought comes to me, and I resist it, and it returns again and again, and I always resist it, until it goes away conquered. And this second way is of more merit than the first.

A venial sin is committed when the same thought of sinning mortally comes and one listens to it, dwelling a short time on it, or receiving some sensual delight, or where there is some negligence in rejecting such a thought.

There are two ways of sinning mortally. The first is, when one consents to an evil thought with the idea of acting afterwards according to his consent, or with the idea that he would do so if he could.

The second way of sinning mortally is, when that sin is carried out in action; and this is a more

grievous sin for three reasons: first, on account of the longer time; secondly, on account of the deeper intensity; thirdly, on account of the greater injury to both persons.

ON WORDS.

No one must swear by the Creator or by the creature, unless it be with truth, necessity, and reverence. I do not understand that there is a necessity when any truth is affirmed with an oath, but when that truth is of some moment for the profit of the soul or body, or of temporal goods. I understand that reverence is shown when, in naming his Creator and Lord, man religiously reflects on and acknowledges the honour and reverence due to Him.

It is to be noticed, that although in the case of an idle oath we sin more grievously when we swear by the Creator than we do when we swear by the creature, still it is more difficult to swear rightly with truth, necessity, and reverence by the creature than by the Creator for the following reasons: 1. When we want to swear by the creature, the wish to name the creature only does not make us as careful and cautious to tell the truth, or to affirm it with necessity, as the wish to name the Lord and Creator of all things would do. 2. When we swear by the creature, it is not easy to show reverence and respect to the Creator as when we swear and name that Creator and Lord Himself, for the wish to name God our Lord brings with it greater sentiments of respect and veneration than the wish to name a creature. Therefore

it is the perfect rather than the imperfect that may swear by the creature, because the perfect, by daily contemplation and by the enlightenment of their understanding, oftener consider, meditate, and contemplate our Lord God as existing, by His proper essence, presence, and power, in every creature; and thus, when they swear by the creature, they are more disposed than the imperfect to show reverence and homage to their Creator and Lord. 3. The third is, that in swearing continually by the creature idolatry is more to be feared in the imperfect than in the perfect.

Idle words are not to be spoken, by which I mean whatever does not profit me or any one else, or whatever is not ordained to the end; so that it is never an idle word to speak what actually profits or is intended to profit my own soul, or that of another, or the body, or temporal goods, or to speak sometimes of matters foreign to one's state of life, as, for example, if a religious speaks of wars or commerce; but in all that is said there is merit in what is ordered to a good end, sin in what is directed to a bad one, or spoken idly.

Nothing is to be said to defame or backbite another, because, if I make known a mortal sin which is not public, I sin mortally, and venially if I make known a venial sin; and when I reveal a defect, I show thereby my own defect. But if the intention be pure, in two ways mention may be made of the sin or defect of another: first, when the sin is public, as, for example, that of a public courtesan, or a sentence passed in judgment, or a public error which infects

the minds of those with whom we live; secondly, when a secret sin is made known to somebody, that he may help the sinner to rise from his fall, provided there be grounds for conjecture, or probable reasons, that the one thus informed will be able to afford help.

ON DEEDS.

Placing before our eyes the Ten Commandments and the precepts of the Church, and the things approved by Superiors, whatever action is done against any of these, there is a greater or lesser sin, according to the grievousness or lightness of the matter. By things approved by Superiors I understand, for example, the *Bullæ Cruciatæ* and other Indulgences, as, for example, those granted to Confessions and Communions offered to obtain peace; for there is no little sin in acting or in causing others to act against the pious exhortations or commendations of our Superiors.

METHOD OF MAKING THE GENERAL EXAMEN, CONTAINING FIVE POINTS.

The first point is to give thanks to our Lord God for the benefits received.

The second is to ask grace to know and to root out my sins.

The third is to review the time hour by hour, or period by period, from the moment I rose down to the present examination, and to demand an account of my soul, first of my thoughts, then of my words,

lastly of my actions, in the same way as has been explained in the Particular Examen.

The fourth is to ask pardon of our Lord God for my faults.

The fifth is, with His grace to purpose amendment. *Pater noster.*

GENERAL CONFESSION AND COMMUNION.

He who of his own accord wishes to make a general confession will find among many other advantages three special ones in doing so at this time.

I. Although he who confesses every year is not obliged to make a general confession, still, by so doing he will gain much more advantage and merit on account of the greater actual grief he will have for the sins and wickedness of all his life.

II. Since he gains a more intimate knowledge of sins and their malice during these Spiritual Exercises than he could have at any other time when he does not to such an extent devote himself to the affairs of his soul, so from this greater knowledge and grief will certainly result greater advantage and merit.

III. The third is that he who has thus made a better confession and become better disposed will consequently be found better prepared and more fit to receive the Most Holy Sacrament, to receive which is not only a help against falling into sin, but also a great means to preserve and increase grace.

And this general confession had better be made immediately after the Exercises of the first week.

First Week.

THE FIRST EXERCISE.

The First Exercise is a meditation by means of the three powers of the soul upon the first, the second, and the third sin. It contains in itself, after a preparatory prayer and two preludes, three principal points and a colloquy.

The preparatory prayer is to ask our Lord God for grace that all my intentions, actions, and operations may be ordained purely to the service and praise of His Divine Majesty.

The first prelude is a composition of place, seeing the spot. Here it is to be observed that in contemplation or meditation on visible matters, such as the contemplation of Christ our Lord, Who is visible, the composition will be to see with the eyes of the imagination the corporeal place where the thing I wish to contemplate is found. I say the corporeal place, such as the Temple or the mountain, where Jesus Christ or our Lady is found, according to what I desire to contemplate. In meditation on invisible things, such as the present meditation on sins, the composition will be to see with the eyes of the imagination and to consider that my soul is imprisoned in this

corruptible body, and my whole self in this vale of misery, as it were in exile among brute beasts; I say my whole self, that is, soul and body.

The second prelude is to ask of God our Lord that which I wish and desire. The petition ought to be according to the subject-matter, *i.e.*, if the contemplation is on the Resurrection, the petition ought to be to ask for joy with Christ rejoicing; if it be on the Passion, to ask for grief, tears, and pain in union with Christ in torment; here it will be to ask for shame and confusion at myself, seeing how many have been lost for one sole mortal sin, and how many times I have merited to be lost eternally for my so many sins.

Before all the contemplations or meditations the preparatory prayer must always be the same, without any alteration. There must also be the two above-named preludes, which are changed from time to time according to the subject-matter.

The first point will be to apply the memory to the first sin, which was that of the angels; and then immediately to employ the understanding on the same by turning it over in the mind: and then the will, desiring to remember and understand the whole, in order to put myself to the blush, and to be confounded, bringing my many sins into comparison with the one sole sin of the angels; and while they have gone to Hell for one sin, how often I have deserved the same for so many. I say, to bring to memory the sin of the angels, how they were created in grace, yet not willing to help themselves by the

means of their liberty in the work of paying reverence and obedience to their Creator and Lord, falling into pride, they were changed from grace into malice, and hurled from Heaven to Hell; and then in turn to reason more in particular with the understanding, and thus in turn to move still more the affections by means of the will.

The second point will be to do the same, *i.e.*, to apply the three powers, to the sin of Adam and Eve; bringing before the memory how for that sin they did such long penance, and how much corruption came upon the human race, so many men being put on the way to Hell. I say, to bring to memory the second sin, that of our first parents; how, after Adam had been created in the plain of Damascus, and placed in the terrestrial Paradise, and Eve had been formed out of his rib, when they had been forbidden to eat of the tree of knowledge, yet eating of it, and so sinning, they were afterwards clothed in garments made of skins, and driven out of Paradise, lived without original justice, which they had lost, all their life long in many travails and much penance; and in turn with the understanding to discuss all this, making more especially use of the will, as has been said before.

The third point will be to do in like manner also in regard to the third sin, *i.e.*, the particular sin of some one person who for one mortal sin has gone to Hell; and many others without number have been condemned for fewer sins than I have committed. I say, to do the same in regard to the third particular sin,

bringing before the memory the gravity and malice of sin committed by man against his Creator and Lord; then to discuss with the understanding, how in sinning and acting against the Infinite Goodness, such a person has justly been condemned for ever; and to conclude with acts of the will, as has been said.

Colloquy. Imagining Christ our Lord before us and placed on the Cross, to make a colloquy with Him, asking Him how, being our Creator, He had come to this, that He has made Himself Man, and from eternal life has come to temporal death, thus to die for my sins. Again, to look at myself, asking what I have done for Christ, what I am doing for Christ, what I ought to do for Christ; and then seeing Him that which He is, and thus fixed to the Cross, to give expression to what shall present itself to my mind.

The colloquy is made properly by speaking as one friend speaks to another, or as a servant to his master; at one time asking for some favour, at another blaming oneself for some evil committed, now informing him of one's affairs, and seeking counsel in them. And at the end let a *Pater noster* be said.

THE SECOND EXERCISE.

The Second Exercise is a meditation upon sins; it contains, after the preparatory prayer and the two preludes, five points and a colloquy.

Let the preparatory prayer be the same.

The first prelude will be the same composition of place.

The second is to ask for what I desire; it will be here to beg great and intense grief, and tears for my sins.

The first point is the series of sins, that is to say, to recall to memory all the sins of my life, looking at them from year to year or from period to period. Three things help in this: the first, to behold the place and the house where I have dwelt; the second, the conversation I have had with others; the third, the calling in which I have lived.

The second point is to weigh the sins, looking at the foulness and the malice that every mortal sin committed contains in itself, even supposing that it were not forbidden.

The third point is to consider who I am, abasing myself by examples; first, how little I am in comparison with all men; secondly, what men are in comparison with all the angels and saints of Paradise; thirdly, to consider what all that is created is in comparison with God; then I alone, what can I be? fourthly, to consider all my corruption and foulness of body; fifthly, to see myself as an ulcer and abscess whence have issued so many sins and so many iniquities, and such vile poison.

The fourth point is to consider who God is, against Whom I have sinned, looking at His attributes, comparing them with their contraries in myself: His wisdom with my ignorance, His omnipotence with my weakness, His justice with my iniquity, His goodness with my malice.

The fifth point is an exclamation of wonder, with intense affection, running through all creatures in my

mind, how they have suffered me to live, and have preserved me in life; how the angels, who are the sword of the Divine Justice, have borne with me, and have guarded and prayed for me; how the saints have been interceding and praying for me; and the heavens, the sun, the moon, the stars, and the elements, the fruits of the earth, the birds, the fishes, and the animals; and the earth, how it is it has not opened to swallow me up, creating new hells that I might suffer in them for ever.

The whole to conclude with a colloquy of mercy, reasoning and giving thanks to God our Lord, for having given me life till now, and proposing through His grace to amend henceforward. *Pater noster.*

THE THIRD EXERCISE.

The Third Exercise is a repetition of the first and second Exercise; making three colloquies.

After the preparatory prayer and the two preludes, it will be to repeat the first and second Exercise, marking and dwelling on the points in which I have felt greater consolation, or desolation, or greater spiritual relish; after which I shall make three colloquies in the following manner:

The first colloquy to our Lady, that she may obtain for me grace from her Son and Lord for three things: the first, that I may feel an interior knowledge of my sins, and a detestation of them; the second, that I may feel the deordination of my actions, in order that, abhorring it, I may amend and order myself

aright; the third, to beg for a knowledge of the world, in order that, abhorring it, I may put away from myself worldly and vain things; and then an *Ave Maria* once.

The second colloquy will be the same to the Son, in order that He may obtain for me from the Father the same grace; and then the *Anima Christi.*

The third colloquy will be the same to the Father, that the same Eternal Lord may grant it to me; and then a *Pater noster.*

THE FOURTH EXERCISE.

The Fourth Exercise is made by resuming the third.

I have said resuming, in order that the understanding without distraction may turn over assiduously the remembrance of the matters contemplated in the preceding Exercises; then making the three same colloquies.

THE FIFTH EXERCISE.

The Fifth Exercise is a meditation on Hell. It contains, after a preparatory prayer and two preludes, five points and a colloquy.

Let the preparatory prayer be the usual one.

The first prelude is a composition of place, which is here to see with the eyes of the imagination the length, breadth, and depth of Hell.

The second prelude is to ask for that which I desire. It will be here to ask for an interior sense of the pains which the lost suffer, in order that if I through

my faults forget the love of the Eternal Lord, at least the fear of punishment may help me not to fall into sin.

The first point will be to see with the eyes of the imagination those great fires, and the souls as it were in bodies of fire.

The second will be to hear with the ears of the imagination the wailings, the howlings, the cries, the blasphemies against Christ our Lord and against all His saints.

The third will be to smell the smoke, the sulphur, the filth, and the putrid matter.

The fourth will be to taste with the taste of the imagination bitter things, such as tears, sadness, and the worm of conscience.

The fifth will be to feel with the touch of the imagination how those fires touch and burn the souls.

Making a colloquy to Christ our Lord, to bring to memory the souls which are in Hell, some because they did not believe His coming, others because believing they did not act according to His commandments; making of them three classes: the first, those who lived before His coming; the second, those who were alive during His lifetime; and the third, those who lived after His life in this world: and then give thanks that He has not, by putting an end to my life, permitted me to fall into any of these classes. In like manner to consider how up till now He has always had towards me such pity and mercy; and then I will finish by once saying a *Pater noster*.

The first Exercise is to be made at midnight; the second immediately on rising in the morning; the

third before Mass, or after, but so that it be made before dinner; the fourth at the hour of Vespers; the fifth one hour before supper. This regulation of hours more or less I always understand is to be made in all the four weeks, as far as age, disposition, and temperament enables the exercitant to make five Exercises, or not so many.

ADDITIONS

FOR THE PURPOSE OF HELPING THE EXERCITANT TO MAKE THE EXERCISES BETTER, AND TO FIND MORE EASILY WHAT HE WANTS.

I. After having lain down, when I want to go to sleep, to think for the space of an *Ave Maria* of the hour when I have to rise, and for what purpose, briefly recapitulating the Exercise which I have to make.

II. When I awake, not admitting other thoughts, immediately to turn my mind to that which I am going to contemplate in the first Exercise at midnight, bringing myself to confusion for my many sins, proposing examples to myself, as if a knight were to stand before his king and all his court, covered with shame and confusion, because he had grievously offended him, from whom he had first received many gifts and many favours. And thus too in the second Exercise, considering myself as a great sinner, and in chains, imagining, namely, that bound in fetters I am about to appear before the Supreme, Eternal Judge, taking an example from how prisoners bound in chains, and

deserving of death, appear before their temporal judge; and I will dress myself, turning over these or other like thoughts, according to the subject-matter.

III. I will stand for the space of a *Pater noster* one or two paces from the place in which I am about to contemplate or meditate, and with my mind raised on high consider how God our Lord sees me, and I will make an act of reverence and humiliation.

IV. The fourth Addition is to enter on the contemplation, at one time kneeling, at another prostrate on the earth, or stretched on the ground with my face upwards, now seated, now standing, ever intent on seeking that which I desire. Two things are to be noticed: first, if kneeling, or if prostrate, &c., I find that which I want, I will not try any other position; secondly, that in the point in which I shall find what I desire, there I will rest, without being anxious to proceed to another, until I have satisfied myself.

V. After having finished the Exercise, for the space of a quarter of an hour, sitting or walking, I will examine how I have succeeded in the contemplation or meditation; if badly, I will look for the cause whence it proceeds, and when I have seen it I will be sorry for it, so as to amend in future; if well, I will thank God our Lord, and proceed in the same manner another time.

VI. The sixth Addition is not to desire to think on pleasant and joyful subjects, as, for example, on the glory of Paradise, the Resurrection, &c., because any consideration of joy and delight hinders the feeling of pain, grief, and tears for our sins; but rather to keep

before my mind my wish to grieve and to feel pain, for that purpose rather calling to mind death and judgment.

VII. The seventh is for this same end, to deprive myself of all light, shutting the shutters and doors during the time that I am in the room, if it be not to say prayers, to read, or to eat.

VIII. The eighth is not to laugh or to say anything that may provoke laughter.

IX. The ninth is to restrain my eyes, except in receiving or dismissing the person with whom I shall speak.

X. The tenth is penance, which is divided into interior and exterior penance: the interior consists in grieving for one's sins, with a firm resolution not to commit them or any others; the exterior, which is the fruit of the interior, consists in chastisement for sins committed, and this is inflicted chiefly in three ways:

The first is in regard to food; that is to say, when we cut off what is superfluous, this is not penance but temperance: it is penance when we retrench from what is suitable, and the more and more we retrench, the greater and better is the penance, provided only the person be not injured, and no notable weakness ensue.

The second is in regard to our method of taking sleep; and here again it is not penance to leave off what is superfluous in delicate and soft things; it is penance rather when in it we leave off conveniences, and the more and more this is done, the better is the

penance, provided only the person be not injured, and no notable weakness ensue; and also let nothing be retrenched from the fit time for sleep, unless perchance one have an ill habit of sleeping too much, and this in order to arrive at the mean.

The third manner is to chastise the flesh; that is to say, by causing it sensible pain, which is inflicted by wearing a hair-cloth, cords, or iron chains, next to the skin, by disciplining or bruising the body, and by other kinds of austerities. What seems to be most convenient and safe in the matter of penance is that the pain should be sensible to the flesh, and not penetrate to the bone, so that pain, and not sickness, be the result. For which purpose it seems to be more convenient to discipline oneself with small cords, which cause pain exteriorly, than to do so in any other way, from which may result any notable injury to the health.

NOTES.

I. The first thing to be noticed is that exterior penances are used chiefly for three purposes: first, as a satisfaction for past sins; secondly, in order to overcome oneself, that is to say, in order that sensuality may be obedient to reason, and all that is inferior be more subjected to the superior; thirdly, in order to seek and find some grace or gift which a person wishes for and desires; as, for example, if he desire to have an interior sorrow for his sins, or to weep much for them, or for the pains and sufferings

which Christ our Lord endured in His Passion; or in order to obtain the solution of some doubt he is in.

II. It is to be observed that the first and second Additions are to be made for the Exercises at midnight, and at daybreak, and not for those which will be made at other times. And the fourth Addition will never be made in the church in presence of others, but in private, as at home, &c.

III. When the exercitant does not yet find what he desires, as, for example, tears, consolations, &c., oftentimes it is profitable to make some change in the matter of food, sleep, and other ways of doing penance, in such a manner as to make a change in ourselves, doing penance for two or three days, and for the next two or three omitting it; for some it becomes to do more penance, others less; and also because oftentimes we omit to do penance out of a sensual love and through a false judgment, that the human body cannot bear such penance without notable infirmity resulting; and because sometimes, on the contrary, we do too much penance, thinking that the body can sustain it: and since God our Lord knows our nature infinitely better than we do, often in such changes He grants each to feel what best suits him.

IV. Let the Particular Examen be directed to the rooting out of defects and negligences in the Exercises and Additions, and thus likewise in the second, third, and fourth weeks.

The Kingdom of Christ.

THE CALL OF THE TEMPORAL KING HELPS TO CONTEMPLATE THE LIFE OF THE ETERNAL KING.

LET the preparatory prayer be as usual.

The first prelude is a composition of place, seeing the spot. It will be here to see with the eyes of the imagination the synagogues, towns, and villages, through which Christ our Lord used to preach.

The second, to ask for the grace which I desire. It will be here to ask the grace from our Lord, that I may not be deaf to His call, but prompt and diligent to accomplish His most holy will.

The first point is to place before my eyes a human king elected by our Lord God Himself, whom all princes and all Christians reverence and obey.

The second is to consider how this king speaks to all his subjects, saying: "My will is to reduce to subjection all the land of the infidels: wherefore, whoever desires to come with me must be contented with the food that I eat, with the drink and the clothing that I have, &c. In like manner he must

labour as I do during the day, and watch during the night, &c., in order that afterwards he may have part with me in the victory, as he has had in the hard work."

The third is to consider what good subjects ought to answer to a king so liberal and so kind; and consequently if any one did not welcome the request of such a king, how he would deserve to be blamed by all the world, and held as a slothful knight.

The second part of this Exercise consists in applying the above example of the temporal king to Christ our Lord, in the three aforesaid points.

And as regards the first point, if we consider the temporal king's summons to his subjects, how much more worthy of consideration is it to see Christ our Lord, the Eternal King, and before Him the whole world, all of whom and each in particular He calls, and says: "My will is to conquer the whole world, and all enemies, and thus to enter into the glory of My Father. Whoever, therefore, desires to come with Me must labour with Me, in order that following Me in pain, he may likewise follow Me in glory."

The second point is to consider that all who have the use of judgment and reason will offer their whole selves for labour.

The third point is that those who wish to show greater affection, and to signalize themselves in every kind of service of their Eternal King and Universal

Lord, not only will offer their whole persons to labour, but also by acting against their own sensuality, and their carnal and worldly love, will make offers of greater worth and moment, saying:

Eternal Lord of all things, I make my oblation with Thy favour and help, in the presence of Thine infinite goodness, and in the sight of Thy glorious Mother, and of all the saints of the heavenly court, protesting that I wish and desire, and that it is my deliberate determination (provided only it be to Thy greater service and praise), to imitate Thee in bearing all insults and reproaches, and all poverty, as well actual poverty as poverty of spirit, if only Thy Divine Majesty be pleased to choose and receive me to this life and state.

Let this Exercise be made twice in the day, namely, in the morning on rising, and one hour before dinner or supper.

During the second week, and so henceforward, it greatly helps to read occasionally out of the *Imitation of Christ*, or the Gospels, or the *Lives of the Saints*.

Second Week.

THE FIRST DAY AND THE FIRST CONTEMPLATION.

THE first day and the first contemplation is upon the Incarnation. It contains a preparatory prayer, three preludes, and three points, and a colloquy.

The usual preparatory prayer.

The first prelude is to call to mind the history of the matter which I have to contemplate; which is here how the Three Divine Persons beheld all the surface and circuit of the terrestrial globe, covered with men. And how seeing all men descending into Hell, They determined, in Their eternity, that the Second Person should become Man to save the human race, and thus, when the fulness of time had come, They sent the Angel Gabriel to our Lady.

The second prelude will be a composition of place, seeing the spot: here it will be to see the whole space and circuit of the terrestrial globe, in which so many divers races dwell: then likewise to behold in particular the house and chamber of our Lady in the town of Nazareth in the province of Galilee.

The third is to ask for what I want: it will here be

to ask for an interior knowledge of our Lord, Who for me is made Man, that I may the more love Him and follow Him.

Here it is fitting to mention that the same preparatory prayer is, as has been said before, to be made unchanged, and the same three preludes are to be made during this and the following weeks, changing the form of these last, according to the subject-matter.

The first point is to see the persons on either side: first, those on the face of the earth so varied in dress and carriage; some white and others black; some in peace, and others in war; some weeping, others laughing; some in health, others sick; some being born, others dying, &c. Secondly, to see and consider the Three Divine Persons, as on Their royal throne or seat of Their Divine Majesty—how They view the whole face and circuit of the world, and all nations in such blindness, and see them dying and descending into Hell. Thirdly, to see our Lady, and the Angel saluting her, and then to reflect in order to derive profit from this sight.

The second point is to hear what people are saying on the face of the earth; how they converse together, how they swear and blaspheme, &c.; likewise what the Three Divine Persons are saying, viz.: "Let Us work out the redemption of the human race," &c., and then, what the Angel and our Lady are saying; and afterwards to reflect thereupon, in order to derive profit from their words.

The third point is then to consider what the people

on the face of the earth are doing: how they wound, kill, go to Hell, &c.; likewise what the Three Divine Persons are doing, namely, working out the most Holy Incarnation, &c.; and in like manner, what the Angel and our Lady are doing, namely, the Angel fulfilling the functions of legate, and our Lady humbling herself and giving thanks to the Divine Majesty; and then reflect thereupon, in order to derive profit from each one of these things.

At the end a colloquy is to be made, thinking what I ought to say to the Three Divine Persons or to the Eternal Word Incarnate, or to His Mother and our Lady, making petition according to what each feels in himself, in order to follow and imitate better our Lord, thus newly become incarnate, and then say a *Pater noster.*

THE SECOND CONTEMPLATION.

THE second contemplation is on the Nativity.

The usual preparatory prayer.

The first prelude is the history. It will be here to think how our Lady already with child for about nine months, as it may piously be thought, seated on an ass, left Nazareth, together with St. Joseph and a servant-girl, leading an ox, in order to go to Bethlehem to pay the tribute which Cæsar imposed on these countries.

The second prelude is a composition of place, seeing the spot; it will be here to see with the eyes of the imagination the road from Nazareth to Bethlehem;

considering its length, breadth, and whether the way be level or through valleys and over hills; and likewise seeing the spot or cave of the Nativity, how large or small, how low or high, and how it is prepared.

The third prelude will be the same, and in the same form, as it was in the preceding contemplation.

The first point is to see the persons; that is to say, to see our Lady, and St. Joseph, and the serving-maid, also the Infant Jesus, after His birth, accounting myself a poor and unworthy servant, looking at and contemplating them and tending them in their necessities as though I were present there, with all possible homage and reverence; and after that to reflect on myself in order to derive some profit.

The second is to see and notice and contemplate what they are saying; and by reflecting on oneself to derive some profit.

The third point is to see and consider what they are doing: that is to say, the journey and the labour that they undergo in order that our Lord may be born in extreme poverty; and in order that after such toils, after hunger, thirst, heat, cold, insults, and affronts, He may die on the Cross, and all this for me; and then by reflecting to derive some spiritual profit.

Finish with a colloquy, as in the preceding contemplation, and with a *Pater noster*.

THE THIRD CONTEMPLATION.

THE third contemplation will be a repetition of the first and second Exercises.

After the preparatory prayer, and the three preludes, will be made a repetition of the first and second Exercises, always dwelling on some of the principal parts, in which the person has derived some knowledge, consolation, or desolation; making likewise a colloquy at the end, and saying a *Pater noster*.

In this repetition, and in all that follow, the same order of proceeding will be observed as was observed in the repetitions of the first week, changing the matter, and keeping the form.

THE FOURTH CONTEMPLATION.

THE fourth contemplation will be a repetition of the first and second, made in the same manner as the above-named repetition.

THE FIFTH CONTEMPLATION.

THE fifth contemplation will be to apply the five senses to the first and second contemplation.

After the preparatory prayer, and the three preludes, it will be profitable to bring the five senses of the imagination to the first and second contemplation in the following manner:

The first point is to see the persons with the eyes of the imagination, meditating and contemplating in

particular their circumstances, and deriving some fruit from the sight.

The second is to hear what they are saying, or might say; and by reflecting on oneself, to take some fruit from this.

The third is to smell and taste the infinite sweetness and delight of the Divinity, of the soul, and of its virtues, and all else, according to the character of the person contemplated, reflecting on oneself and deriving some fruit from this.

The fourth is to feel with the touch; as, for example, to kiss and embrace the spots where such persons tread and sit, always endeavouring to draw fruit from this.

The whole to conclude with a colloquy as in the first and second contemplation, and with a *Pater noster* once.

NOTES.

I. It is to be noted that during the whole of this week, and the following weeks, I ought only to read the mysteries of the contemplation which I am immediately to make; so that, for the time being, I do not read any mystery which I have not to make on that day or at that hour, in order that the consideration of one mystery may not disturb the consideration of another.

II. The first Exercise of the Incarnation will be made at midnight; the second Exercise at daybreak; the third at the hour of Mass; the fourth at the

hour of Vespers; and the fifth before supper-time, remaining in each of the five Exercises for the space of an hour; and the same order will be observed in all that follow.

III. It is to be noticed that if the exercitant be old, or weak, or even if strong, if however from the first week he has become in any way weakened, it is better that in this second week, sometimes at least, he rise not at midnight, but make in the morning one contemplation, and another at Mass-time, and another before dinner, and a repetition of these at the time of Vespers, and then apply the five senses before supper.

IV. In this second week, out of all the ten Additions which have been mentioned in the first week, the second, sixth, seventh, and in part the tenth are to be changed. The second will be to place before my eyes straightway on rising the contemplation which I have to make, desiring to know more intimately the Eternal Word Incarnate, in order the better to serve and follow Him. The sixth will be to bring to memory frequently the life and mysteries of Christ our Lord, commencing from His Incarnation down to the place or mystery which I am engaged in contemplating. The seventh will be that the exercitant must take care to profit by darkness or light, and make use of fine weather or otherwise, as he feels that it can be of assistance and help to him in finding what he desires. And in the tenth Addition the exercitant must regulate himself according to the

mysteries which he contemplates, for some require penance and others do not; and thus let all ten Additions be observed with great care.

V. In all the Exercises, except that at midnight and that in the morning, something equivalent to the second Addition will be made in the way that follows. Immediately on my perceiving that it is the hour of the Exercise which I have to make, before proceeding to it, I will place before my eyes whither I am going and in Whose presence I am, and I will shortly pass over in my mind the Exercise which I am about to make, and then making the third Addition I will enter upon the Exercise.

THE SECOND DAY.

TAKE for the first and second contemplation the Presentation in the Temple, and the Flight into Egypt as a place of exile; and let two repetitions be made of these two contemplations, and the application of the five senses to them, in the same way as was done on the preceding day.

Even though the exercitant be strong and well-disposed, it will sometimes be profitable to make some change, beginning from this second day till the fourth inclusive, in order that he may the more readily find what he desires; taking only one contemplation at daybreak, and another at the hour of Mass, and a repetition at the hour of Vespers, and the application of the senses before supper

THE THIRD DAY.

CONSIDER how the Child Jesus was obedient to His parents at Nazareth, and how they afterwards found Him in the Temple; then make the two repetitions, and apply the five senses.

INTRODUCTION TO THE CONSIDERATION OF STATES OF LIFE.

Having already considered the example which Christ our Lord has given us for the first state, which consists in the observance of the Commandments, while He was obedient to His parents; and likewise the example He has given us for the second, which is that of evangelical perfection, when He remained in the Temple, leaving His adopted father, and His natural Mother, to apply Himself exclusively to the service of His Eternal Father; let us at the same time that we contemplate His life, begin to investigate and to ask in what kind of life or state His Divine Majesty wishes to make use of us.

And thus by way of some introduction to it, in the first Exercise that follows we will consider the intention of Christ our Lord, and on the other side that of the enemy of our human nature, and how we ought to dispose ourselves in order to arrive at perfection in whatever state or kind of life God shall give us to elect.

FOURTH DAY.

THE meditation on Two Standards, the one of Christ, our sovereign Leader and Lord: the other of Lucifer, the mortal enemy of our human nature.

The usual preparatory prayer.

The first prelude is the history: it will be here how Christ calls and desires all under His banner: Lucifer on the contrary under his.

The second prelude is a composition of place, seeing the spot: it will be here to see a vast plain of all the region round Jerusalem, where the Supreme general Leader of all the good is Christ our Lord: and to imagine another plain in the country of Babylon, where the chief of the enemy is Lucifer.

The third prelude is to ask for what I want: it will be here to ask for knowledge of the deceits of the wicked chieftain, and for help to guard against them; and for knowledge of the true life which our Sovereign and true Leader points out, and for grace to imitate Him.

The first point is to imagine the chieftain of all the enemy as seated in that great plain of Babylon, as on a lofty throne of fire and smoke, in aspect horrible and fearful.

The second point is to consider how he summons together innumerable devils, how he disperses them some to one city, some to another, and so on through-

out the whole world, omitting not any provinces, places, or states of life, or any persons in particular.

The third point is to consider the address which he makes, and how he warns them to lay snares and chains; telling them how they are first to tempt men to covet riches (as he is wont to do in most cases), so that they may more easily come to the vain honour of the world, and then to unbounded pride; so that the first step is riches, the second honour, the third pride; and from these three steps he leads them to all other vices.

In the same way, on the other hand, we are to consider the sovereign and true Leader, Christ our Lord.

The first point is to consider how Christ our Lord, in aspect fair and winning, takes His station in a great plain of the country near Jerusalem on a lowly spot.

The second point is to consider how the Lord of the whole world chooses out so many persons, Apostles, disciples, &c., and sends them throughout the whole world diffusing His sacred doctrine through all states and conditions of persons.

The third point is to consider the address which Christ our Lord makes to all His servants and friends, whom He sends on this expedition, recommending to them that they desire to help all, by guiding them first to the highest degree of poverty of spirit, and even to actual poverty, if it please His Divine Majesty,

and He should choose to elect them to it: leading them, secondly, to a desire of reproaches and contempt, because from these two humility results; so that there are three steps: the first, poverty, opposed to riches; the second, reproaches and contempt, opposed to worldly honour; the third, humility, opposed to pride: and from these three steps let them conduct them to all other virtues.

A colloquy to our Lady to obtain for me grace from her Son and Lord that I may be received under His Standard. And first, in the highest degree of poverty of spirit, and not less in actual poverty, if it please His Divine Majesty, and He should choose to elect and receive me to it. Secondly, in bearing reproaches and insults, the better to imitate Him in these, provided only I can endure them without sin on the part of any person, or displeasure to His Divine Majesty; and after this an *Ave Maria.*

To ask the same from the Son, that He obtain for me this grace from the Father; and then to say an *Anima Christi.*

To ask the same from the Father, that He grant me this grace; and to say a *Pater noster.*

This Exercise will be made at midnight, and again early in the morning; and two repetitions of it will be made at the hours of Mass and Vespers, always finishing with the triple colloquy to our Lady, the Son, and the Father; and the meditation on the Classes, which follows, will be made during the hour before supper.

THE THREE CLASSES.

On the same fourth day will be made the meditation on the Three Classes of men, in order to embrace that which is best.

The usual preparatory prayer.

The first prelude is the history, which is concerning three classes of men, each of which has acquired ten thousand ducats, not purely and duly for the love of God. They all desire to save their souls, and to find in peace God our Lord, ridding themselves of the burden and impediment to this end which they find in their affection to the money acquired.

The second prelude is a composition of place, seeing the spot: it will be here to see myself standing before God our Lord and all His saints, that I may desire and know that which is more pleasing to His Divine Goodness.

The third prelude is to ask for what I desire: it will be here to beg the grace to choose that which is most for the glory of His Divine Majesty, and for the salvation of my soul.

The first class would like to shake off the affection which they have for the money acquired, so as to find in peace God our Lord, and so as to know how to save their souls; but they take no means even up to the hour of death.

The second class desire to shake off the affection, but they wish to shake it off in such a way as to remain in possession of what they have gained, so

that God must come to what they desire: and they do not determine to leave the money in order to go to God, even although this would be the best state for them.

The third class wish to shake off the affection, but they wish so to shake it off as to have no desire to retain the money, or not; so that they desire only to wish for it or not according as God our Lord shall give them to wish, and according as it shall seem to them better for the service and praise of His Divine Majesty; and meanwhile they wish to consider that they have in desire[1] left all, striving to wish neither for this nor for any other thing, unless it be only the service of God our Lord that move them to this wish, so that the desire of being able the better to serve God our Lord is what moves them to take or leave the money.

To make the same three colloquies as were made in the preceding contemplation of the Two Standards.

It is to be noted, that when we feel any affection or repugance to actual poverty, when we are not indifferent to poverty or riches, it will help much to the rooting out of such an inordinate affection, to ask in our colloquies, even though it be against the flesh, that our Lord should choose us to actual poverty, protesting that we desire, petition, and ask for it, provided it be to the service and praise of His Divine Goodness.

[1] *In affectu;* so all the sources. Possibly the Saint meant to write *in effectu*, which would give a fuller sense. See Fr. Roothaan's note *in loco*.

THE FIFTH DAY.

A CONTEMPLATION on the departure of Christ our Lord from Nazareth to the River Jordan, and how He was baptized.

This contemplation will be made once at midnight, and again in the morning, and two repetitions at the hours of Mass and Vespers, and before supper the application of the five senses to it; prefixing to each of these five Exercises the usual preparatory prayer, and the three preludes, according as these have all been explained in the contemplation on the Incarnation and the Nativity, finishing with the triple colloquy of the Three Classes, or according to the note which follows the Three Classes.

Let the Particular Examen, after the dinner and supper, be made on the defects and negligences in the Exercises and Additions of this day; and so likewise on the succeeding days.

THE SIXTH DAY.

THE contemplation how Christ our Lord went from the River Jordan to the desert, including what happened there; keeping the same form in everything as on the fifth day.

THE SEVENTH DAY.

How St. Andrew and the others followed Christ our Lord.

THE EIGHTH DAY.

THE Sermon on the Mount on the Eight Beatitudes.

THE NINTH DAY.

How Christ our Lord appeared to His disciples on the waves of the sea.

THE TENTH DAY.

How our Lord preached in the Temple.

THE ELEVENTH DAY.

ON the raising up of Lazarus.

THE TWELFTH DAY.

ON the events of Palm Sunday.

NOTES.

I. In the contemplations of this second week, each one according to the time he wishes to give, and the progress he makes, can prolong or shorten this week: if he prolong it, let him take the mysteries of the Visitation of our Lady to St. Elizabeth, of the

Shepherds, of the Circumcision of the Infant Jesus, and of the Three Kings, and so of others; if he shorten it, let him even omit some of these mentioned above, because this is only a sort of introduction and method whereby afterwards to contemplate better and more fully.

II. The matter of the Elections will begin from the contemplation of Christ's departure from Nazareth to the Jordan, inclusive, *i.e.*, from the fifth day, in conformity with what will be pointed out in what follows.

III. Before any one enters on the Elections, that he may be well affected towards the true teaching of Christ our Lord, it will be very profitable to consider and notice the three following degrees of humility, considering them from time to time during the whole day, and in like manner to make the colloquies in accordance with what will be said below.

THE THREE DEGREES OF HUMILITY.

The first degree of humility is necessary for eternal salvation; it is, that I so submit and humble myself, so far as I can, in all things to obey the law of God our Lord, in such wise that even though men should make me lord of all created things in this world, or for the sake of my own temporal life, I would not enter into deliberation about breaking a commandment, whether Divine or human, which bound me under mortal sin.

The second degree is more perfect humility than the first; it consists in finding myself in such a state as not to desire nor be more affected to have riches than poverty, to wish for honour than dishonour, to desire a long life than a short life, when the service of God our Lord and of the salvation of my soul are equal; and by this means never to enter into deliberation about committing a venial sin, neither for the sake of all created things, nor even if on that account men should deprive me of life.

The third degree is the most perfect humility; when, the first and second degree being included, and supposing equal praise and glory to the Divine Majesty, the better to imitate Christ our Lord, and to become actually more like to Him, I desire and choose rather poverty with Christ poor, than riches; contempt with Christ contemned, than honours; and I desire to be esteemed as useless and foolish for Christ's sake, Who was first held to be such, than to be accounted wise and prudent in this world.

And thus it will be very profitable for him who desires to obtain this third degree of humility, to make the above-mentioned triple colloquy of the Classes, imploring our Lord to be pleased to elect him to this third degree of greater and more perfect humility, in order the better to imitate and serve Him, if it be for the equal or greater service and praise of His Divine Majesty.

THE ELECTION.

PRELUDE FOR MAKING THE ELECTION.

In every good Election, as far as regards ourselves, the eye of our intention ought to be single, looking only to the end for which I was created, which is, for the praise of God our Lord, and for the salvation of my soul. And thus whatever I choose ought to be for this, that it should help me to the end for which I was created; not ordering and drawing the end to the means, but the means to the end. As, for example, it happens that many first choose to marry, which is a means, and secondarily to serve our Lord God in the married state, which service of God is the end. In the same way there are others that first desire to possess benefices and then to serve God in them. So these do not go straight to God, but wish God to come straight to their inordinate affections; thus they make of the end a means, and of the means an end; so that what they ought to take first they take last. For first we ought to make our object the desire to serve God, which is the end; and secondarily to receive the benefice, or marry, if it is more profitable to me; and this is the means to the end. Nothing then ought to move me to take these or other means, or to deprive myself of them, except only the service and praise of God our Lord and the eternal salvation of my soul.

CONSIDERATION FOR THE PURPOSE OF OBTAINING KNOWLEDGE OF THE MATTERS ABOUT WHICH AN ELECTION IS TO BE MADE, WHICH CONTAINS FOUR POINTS AND A NOTE.

I. It is necessary that all matters, about which we wish to make an Election, be indifferent or good in themselves, and that they prevail within our holy mother the Hierarchical Church, and that they be not bad, or in opposition to her.

II. There are some things which fall under an immutable election, such as are the priesthood, matrimony, and the like; and there are others which fall under a mutable election, as for example, receiving or abandoning benefices, and receiving or relinquishing temporal goods.

III. In an immutable election which has been made once for all, there is no further case for election, because it cannot be undone, as for example, matrimony, the priesthood, &c. It must only be noticed, that if one has not made the election duly, ordinately, and without inordinate affections, let him repent and take care to lead a good life in his calling; and such an election is not seemingly a vocation from Heaven, because it is an inordinate and irregular election. And in this way many err, making for themselves a vocation from Heaven out of an irregular or an evil election; for all vocations from Heaven are always pure, untainted, free from admixture of the

flesh, or of any other inordinate affection whatsoever.

IV. If anybody has made an election duly and ordinately in matters which fall under a mutable election, having in no way clung to the flesh or the world, there is no need of his making his election anew, but let him perfect himself in that as far as possible.

Note.—It is to be observed that if such a mutable election was not sincere nor well-ordered when made, then it is profitable to make it duly, if any one desires to bring forth fruits that shall be notable and very pleasing to God our Lord.

THREE TIMES, IN EACH OF WHICH A SOUND AND GOOD ELECTION MAY BE MADE.

The first time is when God our Lord so moves and attracts the will, that, without doubt or the power of doubting, such a devoted soul follows what has been pointed out to it, as St. Paul and St. Matthew did when they followed Christ our Lord.

The second time is when much light and knowledge is obtained by experiencing consolations and desolations, and by experience of the discernment of various spirits.

The third time is one of tranquillity: when one considers, first, for what man is born, viz., to praise God our Lord, and to save his soul; and when, desiring this, he chooses as the means to this end a kind or state of life within the bounds of the

Church, in order that he may thereby be helped to serve God our Lord, and to save his soul. I said a time of tranquillity; that is, when the soul is not agitated by divers spirits, but enjoys the use of its natural powers freely and quietly. If an election is not made in the first and second times, there are the two following methods of making it in this third time.

THE FIRST METHOD OF MAKING A SOUND AND GOOD ELECTION CONTAINS SIX POINTS.

The first point is to propose to myself the matter about which I wish to make an election, as for example an office or benefice to be accepted or left, or any other thing which falls under a mutable election.

Secondly, it is necessary to keep as my aim the end for which I was created, which is to praise God our Lord, and to save my soul; and at the same time to find myself indifferent, without any inordinate affection; so that I be not more inclined or disposed to take than to leave the thing proposed, nor more disposed to leave it than to take it, but I must be, as it were, in equilibrium on a balance, ready to follow that which I shall feel to be more for the glory and praise of God our Lord and for the salvation of my soul.

The third point is to beg God our Lord that He may be pleased to move my will, and place in my soul that which I ought to do in regard to the matter

proposed, which may be more to His praise and glory; turning over the matter well and faithfully in my mind, and making a choice in conformity with His most holy will and good pleasure.

The fourth point is to consider the matter, reasoning as to what advantages and profit will accrue to me if I hold the proposed office or benefice solely for the praise of our Lord God and the salvation of my soul; on the other hand, reasoning likewise on the inconveniences and dangers which there are in holding it. And then do the same in the second part, viz., view the advantages and profit in not holding it, and likewise, on the other hand, the inconvenience and dangers in not holding it.

The fifth point is, after I have thus turned over and reasoned on everything with regard to the matter proposed, to see to what side reason most inclines; and thus following the weightier motions of reason, and not any sensual ones, I must come to a decision about the matter proposed.

The sixth point is that, after having made such an election or decision, he who has made it must with great diligence betake himself to prayer, in the presence of God our Lord, and offer Him that election, that His Divine Majesty may be pleased to receive and confirm it, i. it be to His greater service and praise.

THE SECOND METHOD OF MAKING A SOUND AND GOOD ELECTION CONTAINS FOUR RULES AND A NOTE.

The first rule is that the love, which urges and causes me to choose such or such a thing, descend from on high from the love of God; so that he who chooses, feel first in himself that the love which he has more or less for the thing he chooses, is solely for the sake of his Creator and Lord.

The second rule is to place before my eyes a man whom I have never seen or known, and to consider what I, desiring all perfection for him, would tell him to do and choose for the greater glory of God our Lord, and the greater perfection of his soul; and acting so, to keep the rule which I lay down for another.

The third rule is to consider, as if I were at the point of death, what would be the form and measure which I should then desire to have observed in the proceeding of the present election; and regulating my conduct according to this, I must make my decision in all things.

The fourth rule is, viewing and considering what I shall find myself at the Day of Judgment, to think how I shall then wish to have decided in regard to the present matter; and the rule which I should then wish to have observed, I will now observe, that I may then find myself full of joy and pleasure.

Note.—Having observed all the preceding rules to secure my salvation and eternal repose. I will make my election and oblation to God our Lord according to the sixth point of the first method of making an election.

TO AMEND AND REFORM ONE'S WHOLE LIFE AND STATE.

It must be borne in mind with regard to those who hold office in the Church, or are in the state of matrimony (whether they abound in temporal goods or not), and who have not an occasion or any very prompt will to make an election with regard to matters which fall under mutable elections, that it is very profitable, instead of making an election, to give them a form and method of amending and reforming their own life and state, viz., by placing before their eyes their creation, and directing their life and state to the glory and praise of God our Lord, and the salvation of their own souls. And that each may arrive at and attain this end, each ought to consider much, and during the Exercises think over the methods of election according as they have been declared: considering how great a house and state he ought to keep up; how he ought to govern and rule it; how he ought to instruct it by word and example; and likewise with regard to his means, what part he ought to take for his family and household, and how much for distribution among the poor and other pious objects, in all and through all neither wishing nor seeking anything else except the greater praise and glory of God our Lord. Wherefore, let each be convinced that he will make progress in all spiritual matters in proportion as he shall have divested himself of his own self-love, his own will, and self-interest.

Third Week.

THE FIRST CONTEMPLATION.

The first contemplation, made at midnight, is how Christ our Lord proceeded from Bethany to Jerusalem, including the Last Supper. It contains the preparatory prayer, three preludes, six points, and a colloquy.

The usual preparatory prayer.

The first prelude is to call to mind the history, which is here how Christ our Lord sent from Bethany two disciples to Jerusalem to prepare the Supper, and how afterwards He Himself went thither with the other disciples, and how, after having eaten the Paschal Lamb, and after having supped, He washed their feet and gave to His disciples His Most Holy Body and Precious Blood, and made them a discourse, after Judas had gone to sell his Lord.

The second prelude is a composition of place, seeing the spot: it will be here to view the way from Bethany to Jerusalem, whether broad, or narrow, or level, &c., and likewise the supper-room, whether great or small, whether of this shape or some other.

The third prelude is to ask for that which I want: here it will be to feel sorrow, affliction, and confusion, because for my sins our Lord is going to His Passion.

The first point is to see the persons at the Supper, and, by reflecting on myself, to take care to derive some fruit from them.

The second is to hear what they say, and likewise derive some fruit from it.

The third point is to see what they are doing, and derive some fruit.

The fourth is to consider what Christ our Lord suffers, or wishes to suffer in His Humanity, according to the portion of His Passion which is being contemplated; and here to begin with great force to strive to grieve, and bewail, and lament, and in the same way continue labouring through the other points which follow.

The fifth point is to consider how the Divinity hides itself, that is to say, how it could destroy its enemies, and does not, and how it allows the most holy Humanity to suffer so cruelly.

The sixth is to consider that He suffers all these things for my sins, &c., and what I ought to do and to suffer for Him.

To finish with a colloquy to Christ our Lord, and finally a *Pater noster*.

It is to be noticed, as has been before in part declared, that in colloquies we ought to reason and make supplication according to the subject-matter; that is to say, according as I find myself in temptation

or in consolation, and according as I desire to have one virtue or another; according as I wish to dispose myself to one side or another; according as I desire to grieve or rejoice in the matter which I contemplate; finally, asking for what I more vehemently desire with regard to any particular matter. And in this way can be made either one colloquy to Christ our Lord, or, if the matter or devotion urge me, three colloquies, one to the Mother, another to the Son, and a third to the Father, in the same form as that laid down in the second week in the meditation on the Two Standards, and in the note which follows that on the Classes.

THE SECOND CONTEMPLATION.

THE second contemplation will be made in the morning, and will comprise the events from the Supper to the Garden inclusively.

The usual preparatory prayer.

The first prelude is the history: it will be here how Christ our Lord descended with His eleven disciples from Mount Sion, where He made the Supper, to the Valley of Josaphat, leaving eight of them in one part of the valley, and the other three in a place in the Garden, and betaking Himself to prayer, how He sweated as it were drops of blood; and after He had three times prayed to the Father and aroused His three disciples from sleep; and after His enemies had fallen down at the sound of His voice, how Judas

kissed Him, and how St. Peter cut off the ear o Malchus, which Christ restored to its place; and how, having been apprehended as a malefactor, they drag Him down the valley and up the slope to the house of Annas.

The second prelude is to see the spot: it will be here to view the way from Mount Sion to the Valley of Josaphat, and likewise to see the Garden, whether broad or long, whether of this shape or another.

The third prelude is to ask for that which I want: the peculiar grace to be demanded in the Passion is sorrow with Christ, Who is full of sorrow, anguish with Christ in anguish, tears and interior pain for the great pain that Christ has suffered for me.

NOTES.

In this second contemplation, after the preparatory prayer has been made, as well as the three preludes already mentioned, the same form of proceeding will be observed for the points and colloquy as was given in the first contemplation on the Supper; and at the hours of Mass and Vespers will be made two repetitions on the first and second contemplation, and afterwards, before supper, an application of the senses on the two above-mentioned contemplations, always first using the preparatory prayer and the three preludes according to the subject-matter, in the same form already laid down and explained in the second week.

Each day five Exercises, or less, will be made, according as his age, disposition, and temperament help the exercitant.

In this third week the second and sixth Additions will be changed in part. The second will be, immediately on awaking, placing before my eyes whither I am going and for what purpose, and, according to what the mystery is, resuming briefly the contemplation which I have to make, I will strive, while rising and dressing, to grieve and sorrow over such great grief and suffering of Christ our Lord. The change in the sixth will be, not to endeavour to admit joyful thoughts, even though good and holy, as on the Resurrection, and of Paradise, but rather exciting myself to sorrow, pain, and anguish, recalling frequently to mind the troubles, labours, and sorrows of Christ our Lord, which He has endured from the moment He was born up to the mystery of the Passion on which I am now engaged.

The particular examen on the Exercises and the present Additions will be made in the same way as in the preceding week.

THE SECOND DAY.

At midnight the contemplation will be on the events from the Garden to the house of Annas inclusively, and in the morning on the events from the house of Annas to the house of Caiphas inclusively, and afterwards the two usual repetitions and the application of the senses, in the way that has been said.

THE THIRD DAY.

At midnight, on the events from the house of Caiphas to Pilate inclusively; and in the morning from Pilate to Herod inclusively; and afterwards the usual repetitions and application of the senses in the same form as has been said.

THE FOURTH DAY.

At midnight, on the events from Herod to Pilate, making contemplation on one half of the mysteries at the house of Pilate; and then in the Exercise made in the morning the remaining mysteries in that house; then the repetitions and application of senses, as has been said.

THE FIFTH DAY.

At midnight, on the events from the house of Pilate till Christ was laid on the Cross; and in the morning from His elevation on the Cross till He expired; then the two usual repetitions, and the application of the senses.

THE SIXTH DAY.

At midnight, from the taking down from the Cross to the Sepulchre, exclusively; and in the morning on the events from the Sepulchre, inclusively, to our Lady's arrival at the house, to which she went after the Burial of her Son.

THE SEVENTH DAY.

A CONTEMPLATION of all the Passion will be made at midnight and in the morning; and in place of the two repetitions, and the application of senses, the exercitant will consider as frequently as he can through the whole day, how the sacred Body of Christ our Lord remained detached and separated from the Soul, and will call to mind where and how it was buried; pondering also on the solitude of our Lady in such great grief and affliction of spirit, and then, on the other hand, on the solitude of the disciples.

It is to be observed that he who wishes to spend a longer time in contemplating the Passion, must in each contemplation take fewer mysteries, thus: in the first contemplation taking only the Supper; in the second, the Washing of the Feet; in the third, the Blessed Sacrament given to them; in the fourth, the sermon Christ made; and so on for the other contemplations and mysteries.

Moreover, after finishing the Passion, let him take during the whole of a day the half of all the Passion, and on the second day the other half, and on the third day the whole Passion.

On the other hand, he who desires to spend a shorter time in contemplating the Passion, will take at midnight, the Supper; in the morning, the Garden; at the hour of Mass, the house of Annas; at Vesper time, the house of Caiphas; instead of the ordinary Exercise before supper, he will take the events at the

house of Pilate; so that not making repetitions nor application of the senses, he take each day five distinct Exercises, and in each Exercise a distinct mystery concerning Christ our Lord. And after having thus finished all the Passion, he can on one day contemplate the whole of it in one or more Exercises, according as it will appear that he will gain more fruit.

RULES FOR REGULATING ONESELF FOR THE FUTURE IN THE MATTER OF FOOD.

I. The first rule is that there is not so great a need to abstain from bread, because it is not a kind of food in regard of which the appetite is wont to become inordinate, or in regard of which temptations are wont to be importunate, as in the case with other kinds of food.

II. Abstinence is more suitable with regard to drink, than with regard to eating bread. Therefore each must consider well what is good for him, that he may allow himself to take it, and what is hurtful, that he may renounce it.

III. Very great and entire abstinence must be observed with regard to condiments, because in this respect the appetite is more ready to exceed, and temptation more prompt to excite us to experiment. And thus abstinence as regards food, in order to avoid inordination, may be observed in two ways: first, by accustoming oneself to eat coarser food secondly, by taking delicacies in small quantities.

IV. Provided sickness be avoided, the more each shall withdraw from the amount that suits him, the sooner will he arrive at the mean which is to be observed in eating and drinking, for two reasons: first, because by thus helping and disposing himself, he will the oftener experience interior lights and consolations and Divine inspirations, which shall show him the mean which suits him; secondly, because if the person observing such abstinence has not sufficient bodily strength, and finds himself not well disposed for the Spiritual Exercises, he will easily come to judge of what is most suitable for sustaining the body.

V. While eating, let one consider that he sees Christ our Lord eating with His disciples, and how He drinks, and how He looks, and how He speaks, and endeavour to imitate Him; so that the understanding be principally occupied in the consideration of Christ our Lord, and not so much in the support of the body; in order that thus he may observe a better method and order with regard to how he ought to behave and govern himself.

VI. At another time, while taking food, he can consider somewhat the life of the saints, or make some pious contemplation, or think on some spiritual matter which he has to do; because having his mind fixed on such a matter, he will take less delight and sensible pleasure in his food.

VII. Let him above all guard against his mind being completely engrossed in what he is eating, and be careful that he be not too quick through yielding

to his appetite, but let him be master of himself both in his manner of eating and in the quantity he takes.

VIII. To take away all inordination, it is very profitable after dinner or after supper, or at some other time when one does not feel any desire to eat, to determine the amount for the next dinner or supper, and thus in like manner every day to determine the amount which it is fitting to eat, and not by yielding to greediness or temptation, to exceed this amount; but in order the more to overcome every inordinate appetite and temptation of the enemy, if he be tempted to eat more, let him eat less.

Fourth Week.

THE FIRST CONTEMPLATION.

HOW CHRIST OUR LORD APPEARED TO OUR LADY.

THE usual preparatory prayer.

The first prelude is the history; which is here how after Christ had expired on the Cross, and His Body remained separated from the Soul and united to the Divinity, His blessed Soul, likewise united to the Divinity, descended into Hell, whence releasing the souls of the just, and coming to the sepulchre, and rising again, He appeared in Body and Soul to His Blessed Mother.

The second prelude is a composition of place, seeing the spot: it will be here to see the arrangements in the holy sepulchre, and the place or house of our Lady, beholding all the parts of it in particular, and likewise her chamber and oratory.

The third prelude is to ask for that which I want: it will be here to ask for grace to be intensely glad and to rejoice in such great glory and joy of Christ our Lord.

The first, second, and third points are the usual ones, which we have had in the Supper of Christ our Lord.

The fourth is to consider how the Divinity which in the Passion seemed to hide itself, now appears in

the most holy Resurrection, and now most miracu lously shows itself by its true and most holy effects.

The fifth is to regard the office of Comforter, which Christ our Lord exercises, comparing it with the manner in which friends are wont to console one another.

To finish with one or more colloquies according to the subject-matter, and with a *Pater noster.*

NOTES.

I. In the following contemplations the mysteries of the Resurrection to the Ascension, inclusively, will be gone through in the way which here follows in the whole week of the Resurrection, observing in other respects the form and manner observed during the whole week of the Passion; so that he direct himself by this first contemplation of the Resurrection in the preludes according to the subject-matter, and as for the five points, let them be the same, and let the Additions mentioned below be the same; and in everything else, as in repetitions, applications of the senses, in shortening or lengthening the time of the mysteries, let him be guided by the method followed in the week of the Passion.

II. It is commonly more fitting in this fourth week than in the other three to make four Exercises and not five; the first immediately on rising in the morning; the second at the time of Mass, or before dinner, in the place of the first repetition; the third at the time of Vespers, in place of the second repe-

tition; the fourth before supper, applying the five senses to the three Exercises of that day, noticing and dwelling upon the principal parts in which one has experienced greater emotions and spiritual relish.

III. Although in all contemplations a fixed number of points has been given, say three or five, he who is contemplating can take fewer or more points according as he himself shall find it best. And for this purpose it is very useful, before entering on the contemplation, to conjecture and define the fixed number of points which he has to take.

IV. In this fourth week, out of all the ten Additions, the second, sixth, seventh, and tenth are to be changed. The second will be, straightway on awaking, to place before my eyes the contemplation which I am about to make, wishing to be affected and to rejoice in the exceeding great joy and gladness of Christ our Lord. The sixth is to bring before the memory and think of things that cause pleasure, cheerfulness, and joy, as about Heaven. The seventh is to avail myself of light, the beauties of the season, as in spring and summer of refreshing coolness, and in winter of the sun or of a fire, in proportion as the soul thinks or conjectures that they can help it to rejoice in its Creator and Lord. The tenth is, in the place of penance, to attend to temperance and moderation in everything, except in times of fasting or abstinence prescribed by the Church, for these always ought to be observed, unless there be some just impediment.

Contemplation for obtaining Love.

Two things are to be noticed here:

The first is, that love ought to be found in deeds rather than words.

The second is, that love consists in mutual interchange on either side, that is to say, in the lover giving and communicating with the beloved what he has or can give, and on the other hand, in the beloved sharing with the lover, so that if the one have knowledge, honour, riches, he share it with him who has them not, and thus the one share all with the other.

The usual preparatory prayer.

The first prelude is a composition of place, and it is here to see myself standing before God our Lord and His angels and saints who are interceding for me.

The second prelude is to ask for what I want. It will be here to ask for an interior knowledge of the many and great benefits I have received, that, thoroughly grateful, I may in all things love and serve His Divine Majesty.

The first point is to call to mind the benefits received, of my creation, redemption, and particular gifts, dwelling with great affection on how much God

our Lord has done for me, and how much He has given me of that which He has; and consequently, how much He desires to give me Himself in so far as He can according to His Divine ordinance; and then to reflect in myself what I, on my side, with great reason and justice, ought to offer and give to His Divine Majesty, that is to say, all things that are mine, and myself with them, saying, as one who makes an offering, with great affection:

"Take, O Lord, and receive all my liberty, my memory, my understanding, and all my will, whatsoever I have and possess. Thou hast given all these things to me; to Thee, O Lord, I restore them: all are Thine, dispose of them all according to Thy will. Give me Thy love and Thy grace, for this is enough for me."

The second point is to consider how God dwells in creatures, in the elements giving them being, in the plants giving them growth, in animals giving them feeling, and in men giving them understanding, and so in me giving me being, life, feeling, and causing me to understand; making likewise of me a temple, since I am created to the likeness and image of His Divine Majesty; and then reflecting on myself in the same way as has been said in the first point, or in any other way that I shall feel to be better. And let the same be done with regard to each of the following points.

The third point is to consider how God works and labours for me in all created things on the face of

the earth, that is, *habet se ad modum laborantis* [behaves like one that labours], as in the heavens, elements, plants, fruit, cattle, &c., giving them being, preserving them, giving them growth and feeling, &c., and then to reflect on myself.

The fourth point is to see how all good things and all gifts descend from above, as my limited power from the Supreme and Infinite Might on high, and in the same way, justice, goodness, pity, mercy, &c., just as the rays descend from the sun, and waters from the spring. Then to conclude by reflecting on myself, as has been said before.

To finish with a colloquy and *Pater noster.*

THREE METHODS OF PRAYER.

FIRST METHOD OF PRAYER.

FIRST, ON THE TEN COMMANDMENTS.

THE first method of prayer is on the Ten Commandments, and the seven deadly sins, the three powers of the soul, and the five senses of the body. And this method of prayer is rather to give a form and method, and some Exercises, whereby the soul may prepare itself and be benefited, and whereby its prayer may become acceptable to God, rather than in order to give any actual form and method of prayer.

First, let something equivalent to the second Addition of the second week be made, that is to say, before entering on prayer let the mind repose a little, and sitting or walking, according as shall seem best to me, I will think whither I am going, and for what purpose; and this same Addition will be made before all the methods of prayer.

Then a preparatory prayer, such as to ask for grace from God our Lord to be able to know in what I have failed in regard to the Ten Commandments; and also to ask for grace and help to amend in future, asking for a perfect understanding of the Commandments in order the better to observe

them for the greater glory and praise of His Divine Majesty.

For the first method of prayer it is well to consider and to think over the First Commandment, how I have kept it, and in what I have been deficient, taking it as a rule during the time in which one can say thrice the *Pater noster* and thrice the *Ave Maria;* and if in this space I discover faults of mine, I will ask pardon and forgiveness for them, and say a *Pater noster;* and act in the same way in each of the Ten Commandments.

NOTE I.—It is to be observed that when one comes to a Commandment against which he finds he is not wont to sin, it is not necessary to dwell upon it this length of time; but according as one finds that he has more or less offended in a Commandment, so he ought to delay a greater or less length of time in consideration and examination; and let the same be observed as regards the deadly sins.

NOTE II.—After having finished going through in this way all the Commandments, accusing myself in regard to them and begging for grace and help to amend in future, I will conclude with a colloquy to Christ our Lord, according to the subject-matter.

SECONDLY, ON THE DEADLY SINS.

With regard to the seven deadly sins, after the Addition, let the preparatory prayer be made in the above-mentioned way, the only change being that the matter respects sins which are to be avoided, and

before it was respecting Commandments which are to be kept. In like manner, let the order and rule already laid down be observed, and the colloquy.

NOTE.—In order the better to know the faults committed in the matter of the deadly sins, it is well that their contraries be considered, and the better to avoid these sins, let the person resolve and endeavour by means of holy Exercises to acquire and retain the seven contrary virtues.

THIRDLY, ON THE POWERS OF THE SOUL.

With regard to the three powers of the soul, let the same method and rule be observed as in the Commandments, making the Addition, preparatory prayer, and colloquy.

FOURTHLY, ON THE FIVE SENSES OF THE BODY.

With regard to the five senses of the body, the same order will be observed, the subject-matter only being changed.

Let him who wishes in the use of his senses to imitate Christ our Lord, recommend himself in the preparatory prayer to His Divine Majesty, and, after the consideration of each sense, say an *Ave Maria* or a *Pater noster*. And let him who wishes in the use of his senses to imitate our Lady, recommend himself in the preparatory prayer to her, that she may obtain this grace for him from her Son and Lord, and, after the consideration of each of his senses, let him say an *Ave Maria*.

SECOND METHOD OF PRAYER.

THE second method of prayer consists in considering the signification of each word of a prayer.

The same Addition which was made in the first method of prayer will be observed in this second.

The preparatory prayer will be made conformably to the person to whom the prayer is addressed.

The second method of prayer consists in this: that the person, kneeling or sitting, according as he finds himself more disposed, and as greater devotion accompanies him, keeping his eyes shut or fixed on one spot, without allowing them to wander about, should say the word *Pater*, and dwell on the consideration of this word, so longs as he finds meanings, comparisons, relish, and consolation in thoughts about this word; and let him act in the same way in regard to each word of the Lord's Prayer, or of any other prayer whatsoever, which he wishes to use for this method.

The first rule is, that he continue in this method of prayer on the whole of the Lord's Prayer for one hour, and having finished it, let him say, orally or mentally, in the usual way an *Ave Maria. Credo, Anima Christi*, and *Salve Regina*

The second rule is, that if the person considering the Lord's Prayer find in one or two of the words good matter for thought, and spiritual relish, and consolation, he should not be anxious to pass on, even though the hour be spent on that one word

which he has found; and the time being finished, let him say the rest of the Lord's Prayer in the usual way.

The third rule is, that if he shall have dwelt for one whole hour on one or two words of the Lord's Prayer, let him on another day, when he wishes to return to prayer, say those one or two words in the usual way, and let him begin to think on the word which immediately follows in the manner explained in the second rule.

NOTE I.—It is to be observed that, the *Pater noster* being finished in one or more days, the same should be done with the *Ave Maria*, and afterwards with the other prayers, in such a way that the person be always for some time exercising himself in one or other of them.

NOTE II.—The prayer being finished, let him turn to the person to whom the prayer was directed, and in a few words ask for the virtues or graces which he feels himself most to need.

THIRD METHOD OF PRAYER.

THE third method of prayer is by way of rhythm.

The Addition will be the same as in the first and second methods of prayer.

The preparatory prayer will be as in the second method of prayer.

The third method of prayer is that, at each breath or respiration, prayer be made mentally, saying one word of the Lord's Prayer or of any other prayer

that is being recited, so that only one word be said between each breath, and in the length of time between each breath let attention be specially paid to the signification of the word, or to the person to whom the prayer is directed, or to one's own lowness, or to the distance between that person's great dignity and such great lowness of ours. Then he will proceed in the same way and method through the remaining words of the Lord's Prayer, and he will recite in the usual way the remaining prayers, namely, the *Ave Maria*, *Anima Christi*, *Credo*, and *Salve Regina*.

The first rule is that, on another day, or at another time, when one wishes so to pray, an *Ave Maria* be said rhythmically, and then the other prayers in the usual way; and thus let the others be in turn gone through in the same manner.

The second rule is, that he who wishes to spend a longer time, in this rhythmical prayer, can say all the above-mentioned prayers, or some of them, keeping the same method of breathing in measure, in the way explained above.

THE MYSTERIES OF THE LIFE OF CHRIST OUR LORD.

It is to be noticed that in all the following Mysteries the words in italics are taken from the Gospel itself, but this is not the case with the rest; and in order to facilitate meditation and contemplation on the Mysteries, three points will be generally given for each.

OF THE ANNUNCIATION OF OUR LADY.

(*St. Luke* i. 26—38.)

1. The Angel St. Gabriel, saluting our Lady, announced to her the Conception of Christ our Lord. *And the Angel being come in said unto her: "Hail, full of grace. . . Behold thou shalt conceive in thy womb, and shalt bring forth a Son."*

2. The Angel confirms what he had said to our Lady by announcing the conception of St. John the Baptist, saying to her: "*And behold thy cousin Elizabeth, she also hath conceived a son in her old age.*"

3. Our Lady replied to the Angel: "*Behold the handmaid of the Lord, be it done unto me according to thy word.*"

OF THE VISITATION OF OUR BLESSED LADY TO ELIZABETH.

(*St. Luke* i. 39—56.)

1. When our Lady visited Elizabeth, St. John the Baptist, being in his mother's womb, felt the visitation made by our Lady. *When Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost. And she cried out with a loud voice, aud said: "Blessed art thou among women, and blessed is the fruit of thy womb."*

2. Our Lady gives utterance to the canticle, saying: "*My soul doth magnify the Lord.*"

3. *And Mary abode with her about three months: and she returned to her own house.*

OF THE NATIVITY OF CHRIST OUR LORD.

(*St. Luke* ii. 1—14.)

1. Our Lady and her spouse Joseph go from Nazareth to Bethlehem. *And Joseph went up from Galilee to Bethlehem,* to profess subjection to Cæsar, *with Mary his espoused wife, who was with child.*

2. *And she brought forth her first-born Son, and wrapped Him up in swaddling clothes, and laid Him in a manger.*

3. *There was . . . a multitude of the heavenly army saying: "Glory to God in the highest."*

OF THE SHEPHERDS.

(*St. Luke* ii. 8—20.)

1. The Nativity of Christ our Lord is made known to the shepherds by an angel. "*I bring you good tidings of great joy . . . for this day is born to you a Saviour.*"

2. The shepherds go to Bethlehem. *They came with haste: and they found Mary and Joseph, and the Infant lying in the manger.*

3. *The shepherds returned, glorifying and praising God.*

OF THE CIRCUMCISION.

(*St. Luke* ii. 21.)

1. They circumcised the Child Jesus.

2. *His name was called Jesus, which was called by the angel, before He was conceived in the womb.*

3. They return the Child to His Mother, who felt compassion at the blood shed by her Son.

OF THE THREE MAGI KINGS.

(*St. Matt.* ii. 1—12.)

1. The three Magi Kings, guiding themselves by the star, came to adore Jesus, saying: "*We have seen His star in the East, and we are come to adore Him.*"

2. They adored Him and offered Him gifts. *Falling down they adored Him; and . . . they offered Him gifts, gold, frankincense, and myrrh.*

3. *And having received an answer in sleep that they should not return to Herod, they went back another way into their own country.*

OF THE PURIFICATION OF OUR LADY AND THE PRESENTATION OF THE CHILD JESUS.

(*St. Luke* ii. 22—39.)

1. They take the Child Jesus to the Temple, that He may be presented to the Lord as the first-born, and they offer for Him *a pair of turtle doves, or two young pigeons.*

2. Simeon, coming to the Temple, *took Him into his arms*, saying, "*Now Thou dost dismiss Thy servant, O Lord, . . . in peace.*"

3. Anna *coming in, confessed to the Lord; and spoke of Him to all that looked for the redemption of Israel.*

OF THE FLIGHT INTO EGYPT.

(*St. Matt.* ii. 13—15.)

1. Herod wished to slay the Child Jesus, and therefore slew the Innocents; and before their slaughter an angel admonished Joseph to fly into Egypt: "*Arise, and take the Child and His Mother, and fly into Egypt.*"

2. He journeyed towards Egypt. *Who arose . . . by night, and retired into Egypt.*

3. *He was there until the death of Herod.*

HOW CHRIST OUR LORD RETURNED FROM EGYPT.

(*St. Matt.* ii. 19—23.)

1. The angel admonishes Joseph to return to the land of Israel: "*Arise, and take the Child and His Mother, and go into the land of Israel.*"

2. *Who arose, . . . and came into the land of Israel.*

3. Because Archelaus, the son of Herod, reigned over Judæa, he retired to Nazareth.

ON THE LIFE OF CHRIST OUR LORD FROM THE TWELFTH TO THE THIRTIETH YEAR OF HIS AGE.

(*St. Luke* ii. 51, 52.)

1. He was obedient to His parents.

2. He *advanced in wisdom, and age, and grace.*

3. He appears to have practised the trade of a carpenter, as St. Mark (vi. 3) seems to insinuate: "*Is not this the carpenter?*"

OF THE COMING OF CHRIST TO THE TEMPLE WHEN HE WAS TWELVE YEARS OLD.

(*St. Luke* ii. 31—49.)

1. Christ our Lord, being twelve years of age, went up from Nazareth to Jerusalem.

2. Christ our Lord remained in Jerusalem, and His parents knew it not.

3. After three days had elapsed, they found Him disputing in the Temple, and seated in the midst of the doctors; and when His parents asked Him where He had been, He replied: "*Did you not know that I must be about My Father's business?*"

HOW CHRIST WAS BAPTIZED.

(*St. Matt.* iii. 13—17.)

1. Christ our Lord, after having taken leave of His

Blessed Mother, came from Nazareth to the River Jordan, where St. John the Baptist was.

2. St. John baptized Christ our Lord; and when he sought to excuse himself, deeming that he was unworthy to baptize Him, Christ said to him: "*Suffer it to be so now, for so it becometh us to fulfil all justice.*"

3. The Holy Ghost descended upon Him, and the voice of the Father came from Heaven, affirming: "*This is My Beloved Son, in Whom I am well pleased.*"

HOW CHRIST WAS TEMPTED.

(*St. Luke* iv. 1.—13; *St. Matt.* iv. 1—11.)

1. After He had been baptized, He went to the desert, where He fasted forty days and forty nights.

2. He was thrice tempted by the enemy. *The tempter coming to Him, said: "If Thou be the Son of God, command that these stones be made bread. . . . Cast Thyself down. . . . All these will I give Thee, if falling down Thou wilt adore me.*"

3. *Angels came and ministered unto Him.*

OF THE VOCATION OF THE APOSTLES.

1. It appears that St. Peter and St. Andrew were called three times; first, to some knowledge, as

is evident from St. John (i. 35—42); secondly, to follow Christ after a manner, with the intention of returning to the possession of what they had left, as St. Luke (v. 1—11) tells us; thirdly, to follow Christ our Lord for ever (St. Matt. iv. 18—30; St. Mark i. 16—18).

2. He called Philip (St. John i. 43), and Matthew, as St. Matthew himself (ix. 9) tells us.

3. He called the other Apostles, of whose particular vocation the Gospel makes no mention.

Besides, three other things are to be considered.

I. How the Apostles were of a rude and low condition.

II. The dignity to which they were so sweetly called.

III. The gifts and graces by which they were raised above all the Fathers of the New and of the Old Testament.

OF THE FIRST MIRACLE, WORKED AT THE MARRIAGE FEAST IN CANA OF GALILEE.

(*St. John* ii. 1—11.)

1. Christ our Lord was invited with His disciples to the wedding.

2. The Mother points out to her Son the failure of wine, saying, "*They have no wine*," and orders the waiters, "*Whatsoever He shall say to you, do ye.*"

3. He turned the water into wine, *and manifested His glory, and His disciples believed in Him.*

HOW CHRIST OUR LORD DROVE THE SELLERS OUT OF THE TEMPLE.

(*St. John* ii. 14—16.)

1. He drove all the sellers out of the Temple with a scourge made of cords.

2. He overturned the tables and the money of the rich changers that were in the Temple.

3. To the poor people who sold doves, He mildly said: "*Take these things hence, and make not My Father's house a house of traffic.*"

OF THE SERMON CHRIST DELIVERED ON THE MOUNT.

(*St. Matt.* v.)

1. To His beloved disciples He speaks apart of the eight beatitudes: "*Blessed are the poor in spirit . . . the meek . . . the merciful . . . they that mourn . . . they that hunger and thirst after justice . . . the clean of heart . . . the peacemakers . . . they that suffer persecution.*"

2. He exhorts them to make a good use of their talents: "*So let your light shine before men, that they may see your good works, and glorify your Father Who is in Heaven.*"

3. He shows that He is not a transgressor but the fulfiller of the Law, explaining the precept of not killing, of not committing adultery, of not swearing falsely, and of loving our enemies: "*I say to you, Love your enemies, do good to them that hate you.*"

HOW CHRIST OUR LORD STILLED THE STORM AT SEA.

(*St. Matt.* viii. 24—27.)

1. While Christ our Lord was sleeping at sea, a great tempest arose.

2. His terrified disciples awoke Him: whom He reprehends for the little faith they had, saying to them: "*Why are ye fearful, O ye of little faith?*"

3. He commanded the winds and the sea to cease; and they so ceasing the sea grew calm, at which men marvelled, saying: "*What manner of man is this, for the winds and the sea obey Him?*"

HOW CHRIST WALKED ON THE SEA.

(*St. Matt.* xiv. 22—32.)

1. Christ our Lord, being on the mountain, ordered His disciples to retire to the boat; and having dismissed the multitude, He began to pray alone.

2. The boat was tossed by the waves, and Christ comes to it walking on the waters; and the disciples thought it was an apparition.

3. Christ saying to them, "*It is I, fear ye not,*" St. Peter at His command came to Him, walking on the water, and doubting, began to sink. But Christ our Lord saved him, and reproved him for his little faith; and afterwards, when He entered into the boat, the wind ceased.

HOW THE APOSTLES WERE SENT TO PREACH.

(*St. Matt.* x. 1—10.)

1. Christ calls His beloved disciples, and gives them power to cast devils out of the bodies of men, and to heal all kinds of infirmities.

2. He teaches them about prudence and patience: "*Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves.*"

3. He tells them how they were to go: "*Do not* desire to *possess gold nor silver; freely have you received, freely give.*" And He gives them the subject of their preaching: "*Going preach, saying, The Kingdom of Heaven is at hand.*"

OF THE CONVERSION OF MAGDALEN.

(*St. Luke* vii. 37—to the end.)

1. Magdalen enters where Christ our Lord is seated at table in the house of the Pharisee, bringing an alabaster vase of ointment.

2. Staying behind our Lord at His feet, she began to water them with tears, and to wipe them with the hairs of her head, and kissed His feet, and anointed them with ointment.

3. As the Pharisee accused Magdalen, Christ speaks in her defence, saying: "*Many sins are forgiven her, because she hath loved much.*" *And He said to the woman:* "*Thy faith hath made thee safe, go in peace.*"

HOW CHRIST OUR LORD FED THE FIVE THOUSAND.

(*St. Matt.* xiv. 15—20.)

1. The disciples, as it was now late, ask Christ to dismiss the multitude of those who were with Him.

2. Christ our Lord commanded the disciples to bring Him some loaves, and commanded the crowd to sit down, and blessed, brake, and gave the loaves to His disciples, and the disciples to the multitude.

3. *They did eat, and were filled, and they took up what remained, twelve baskets of fragments.*

OF THE TRANSFIGURATION OF CHRIST.

(*St. Matt.* xvii. 1—9.)

1. Christ our Lord taking in His company His beloved disciples, Peter, James, and John, *was transfigured, . . . and His face did shine as the sun, and His garments became white as snow.*

2. He conversed with Moses and Elias.

3. While St. Peter was proposing that they should make three tabernacles, there sounded a voice from Heaven, saying, "*This is My Beloved Son, . . . hear ye Him;*" which voice when His disciples heard, they fell on their faces through fear, and Christ our Lord touched them, and said to them, "*Arise and fear not. . . . Tell the vision to no man till the Son of Man be risen from the dead.*"

OF THE RESURRECTION OF LAZARUS.

(*St. John* xi. 1—45.)

1. Martha and Mary make known to Christ our Lord the illness of Lazarus; when He heard of it He stayed in the place where He was two days, that the miracle might be more manifest.

2. Before raising him He asks each of them to believe, saying, "*I am the resurrection and the life: he that believeth in Me, although he be dead, shall live.*"

3. He raises him after He had wept, and made prayer; and the manner of raising him was by the command, "*Lazarus, come forth.*"

OF THE SUPPER IN BETHANY.

(*St. Matt.* xxvi. 6—13.)

1. Our Lord sups in the house of Simon the leper, together with Lazarus.

2. Mary pours the ointment on the Head of Christ.

3. Judas murmurs, saying, "*To what purpose is this waste of ointment?*" But He again excuses Magdalen, saying, "*Why do you trouble this woman? for she hath wrought a good work upon Me.*"

PALM SUNDAY.

(*St. Matt.* xxi. 1—11.)

1. Our Lord sends for the ass and the colt, saying, "*Loose them, and bring them to Me; and if any man shall say anything to you, say ye, that*

the Lord hath need of them, and forthwith he will let them go."

2. He mounted on the ass, which was covered with the garments of the Apostles.

3. The people come forth to meet Him, spreading on the way their garments and branches of trees, and saying, "*Hosanna to the Son of David! blessed is He that cometh in the name of the Lord: Hosanna in the highest!*"

OF THE PREACHING IN THE TEMPLE.

(*St. Matt.* xix. 47.)

1. *He was teaching daily in the Temple.*

2. When He had finished preaching, as He had no one to receive Him in Jerusalem, He returned to Bethany.

OF THE SUPPER.

(*St. Matt.* xxvi. 17—30; *St. John* xiii. 1—30.)

1. He ate the Paschal Lamb with His twelve Apostles, to whom He foretold His death: "*Amen, I say to you, that one of you is about to betray Me.*"

2. He washed the feet of His disciples, even those of Judas, beginning with St. Peter, who, reflecting on the majesty of the Lord and his own meanness, unwilling to consent to it, said, "*Lord, dost Thou wash my feet?*" but St. Peter knew not that thereby He was giving them an example of humility, and on that account He said, "*I have given you an example, that as I have done, so also you should do.*"

3. He instituted the most holy sacrifice of the Eucharist, as the greatest proof of His love, saying, "*Take ye, and eat.*" When the Supper was finished, Judas goes forth to sell Christ our Lord.

OF THE MYSTERIES ENACTED FROM THE SUPPER TO THE GARDEN, INCLUSIVELY.

(*St. Matt.* xxvi. 31—46; *St. Luke* xxii. 39—46; *St. Mark* xiv. 26—42.)

1. Our Lord, having finished the Supper and sung a hymn, went to Mount Olivet with His disciples, who were full of fear, and leaving eight of them in Gethsemani, said, "*Sit ye here while I go thither and pray.*"

2. Accompanied by St. Peter, St. James, and St. John, He prayed thrice to the Lord, saying, "*My Father, if it be possible, let this chalice pass from Me: nevertheless, not as I will, but as Thou.*" *And being in agony He prayed the longer.*

3. He came to so great a fear, that He said, "*My Soul is sorrowful even unto death;*" and He sweated blood so copiously that St. Luke says, *His sweat became as drops of blood, running down upon the ground*, which supposes that His garments were already full of blood.

OF THE MYSTERIES FROM THE GARDEN TO THE HOUSE OF ANNAS, INCLUSIVELY.

(*St. Matt.* xxvi. 47—56; *St. Luke* xxii. 47—53; *St. Mark* xiv 42—53; *St. John* xviii. 1—22.)

1. Our Lord allows Himself to be kissed by Judas, and to be apprehended as a thief by the crowd, to

whom He said, "*You are come out as it were to a robber with swords and clubs to apprehend Me; I sat daily with you teaching in the Temple, and you laid not hands on Me.*" And when He said, "*Whom seek ye?*" His enemies fell to the ground.

2. St. Peter wounded a servant of the High Priest; and the meek Lord said to him, "*Put up thy sword into its scabbard,*" and He healed the servant's wound.

3. Abandoned by His disciples, He is dragged before Annas, where St. Peter, who had followed Him from afar, denied Him once, and a buffet was given to Christ by a servant who said to Him, "*Answerest Thou the High Priest so?*"

OF THE MYSTERIES FROM THE HOUSE OF ANNAS TO THE HOUSE OF CAIPHAS, INCLUSIVELY.

1. They take Him bound from the house of Annas to the house of Caiphas, where St. Peter denied Him twice, and when our Lord looked at him, *going forth wept bitterly.*

2. Jesus remained in bonds all that night.

3. Besides this, those who held Him prisoner mocked Him, and struck Him, and blindfolded Him, and buffeted Him, and asked Him: "*Prophesy unto us, who it is that struck Thee?*" and in a thousand other ways they blasphemed Him.

OF THE MYSTERIES FROM THE HOUSE OF CAIPHAS TO THE HOUSE OF PILATE, INCLUSIVELY.

(*St. Matt.* xxvii. 1—27; *St. Luke* xxiii. 1—5; *St. Mark* xv. 1—16.)

1. The whole multitude of the Jews bring Christ to Pilate, and accuse Him before him, saying: "*We have found this Man perverting our nation, and forbidding to give tribute to Cæsar.*"

2. Pilate, after having examined Him again and again, says, "*I find no cause in Him.*"

3. Barabbas the robber was preferred before Him. *They all cried, saying,* "*Not this Man, but Barabbas.*"

OF THE MYSTERIES FROM THE HOUSE OF PILATE TO THAT OF HEROD.

1. Pilate sends Jesus the Galilean to Herod, the Tetrarch of Galilee.

2. Herod through curiosity questions Him much, and He replied nothing to him, although the scribes and priests unceasingly accused Him.

3. Herod with his army set Him at nought, clothing Him in a white garment.

OF THE MYSTERIES FROM THE HOUSE OF HEROD TO THAT OF PILATE.

(*St. Matt.* xxvi. 24—30; *St. Luke* xxiii. 12—23; *St. Mark* xv. 15—19; *St. John* xix. 1—11.)

1. Herod sends Him back to Pilate, and they by this were made friends, who before were enemies.

2. Pilate took Jesus, and scourged Him, and the

soldiers made a crown of thorns, and placed it on His head, and they clothed Him in purple, and came before Him and said, "*Hail, King of the Jews!*" and they buffeted Him.

3. He brought Him forth in the presence of all. *Jesus went forth bearing the crown of thorns and the purple garment*, and Pilate said to them, "*Behold the Man*," and when they saw Him the priests cried, "*Crucify, crucify Him!*"

OF THE MYSTERIES FROM THE HOUSE OF PILATE TO THE CROSS, INCLUSIVELY.

(*St. John* xix. 12—24.)

1. Pilate, seated as judge, handed Jesus over to be crucified, after the Jews had denied that He was their King, saying, "*We have no king but Cæsar.*"

2. He carried the Cross on His shoulders, and as He could not carry it, Simon of Cyrene was forced to carry it after Jesus.

3. They crucified Him in the midst between two thieves, placing this title above Him, "*Jesus of Nazareth, King of the Jews.*"

ON THE MYSTERIES OF THE CROSS.

(*St. John* xix. 25—39.)

1. He spoke seven words on the Cross: He prayed for those who were crucifying Him; He forgave the thief; He recommended St. John to His Mother and

His Mother to St. John; He said with a loud voice, "*I thirst,*" and they gave Him gall and vinegar; He said that He was forsaken; He said, "*It is consummated;*" He said, "*Father, into Thy hands I commend My Spirit.*"

2. The sun was darkened, the rocks split, the sepulchres opened, the veil of the Temple rent in two from the top to the bottom.

3. They blaspheme Him, saying: "*Thou that destroyest the Temple of God, . . . come down from the Cross.*" His garments were divided; His side being pierced by the lance, there flowed forth water and blood.

OF THE MYSTERIES FROM THE CROSS TO THE SEPULCHRE, INCLUSIVELY.

(*St. John* xix. 25—39.)

1. He was taken down from the Cross by Joseph and Nicodemus in the presence of His sorrowful Mother.

2. His Body was carried to the sepulchre, anointed, and buried.

3. Guards were set.

OF THE RESURRECTION OF CHRIST OUR LORD, AND ON HIS FIRST APPARITION.

1. He appeared to the Virgin Mary; and although this is not mentioned in Scripture, still it is considered as mentioned when it says that He appeared to many others, for the Scripture supposes us to have under-

standing, according as it is written, "*Are ye also without understanding?*"

OF THE SECOND APPARITION.

(*St. Mark* xvi. 1—11.)

1. Very early in the morning Mary Magdalen and Mary, the mother of James and Salome, go to the sepulchre, saying, "*Who shall roll us back the stone from the door of the sepulchre?*"

2. They see the stone rolled back, and an angel, who says, "*You seek Jesus of Nazareth. . . . He is risen; He is not here.*"

3. He appeared to Mary, who remained near the sepulchre after the other women had departed.

OF THE THIRD APPARITION.

(*St. Matt.* xxviii. 1—17.)

1. These Maries go out from the sepulchre with fear and great joy, desiring to announce to the disciples the Resurrection of the Lord.

2. Christ our Lord appeared to them on the way, saying, "*All hail.*" And they came up and prostrated themselves at His feet, and adored Him.

3. Jesus says to them, "*Fear not. Go, tell My brethren that they go into Galilee, there they shall see Me.*"

OF THE FOURTH APPARITION.

(*St. Luke* xxiv. 12 and 34.)

1. When St. Peter had heard from the women that Christ had risen, he went quickly to the sepulchre.

2. Entering the sepulchre, he saw nothing else but the linen cloths, by which the Body of Christ our Lord had been covered.

3. While St. Peter was thinking on these things, Christ appeared to him; whence the Apostles said, "*The Lord is risen indeed, and hath appeared to Simon.*"

OF THE FIFTH APPARITION.

(*St. Luke* xxiv. 13—34.)

1. He appears to the disciples, who were on their way to Emmaus, and were talking of Christ.

2. He upbraids them, showing by the Scriptures that Christ had to die and to rise again: "*O foolish and slow of heart to believe in all things which the prophets have spoken. Ought not Christ to have suffered these things, and so to enter into His glory?*"

3. At their entreaties He remained there and was with them, until having given them Communion He disappeared, and they returning told the disciples how they had known Him in Communion.

OF THE SIXTH APPARITION.

(*St. John* xx. 19—23.)

1. The disciples were assembled *through fear of the Jews*, with the exception of St. Thomas.

2. Jesus appeared to them, the doors being shut, and standing in their midst, He says, "*Peace be to you.*"

3. He gives them the Holy Ghost, saying to them, "*Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them.*"

OF THE SEVENTH APPARITION.

(*St. John* xx. 24—39.)

1. St. Thomas, being incredulous because he had not been present at the preceding apparition, says, "*Except I shall see . . . I will not believe.*"

2. Eight days after that Jesus appeared to them, the doors being shut, and says to St. Thomas, "*Put in thy finger hither and see, and be not faithless but believing.*"

3. St. Thomas believing, said: "*My Lord and my God.*" To whom Christ says, "*Blessed are they that have not seen and have believed.*"

OF THE EIGHTH APPARITION.

(*St. John* xxi. 1—25.)

1. Jesus manifests Himself to seven of His disciples who were fishing, and who during the whole night had caught nothing. And casting forth the net at His bidding, *they were not able to draw it for the multitude of fishes.*

2. St. John recognized Him by this miracle, and said to St. Peter, "*It is the Lord.*" St. Peter thereupon cast himself into the sea, and came to Christ.

3. He gave them part of a broiled fish and a honeycomb to eat, and having thrice interrogated St. Peter on his love for Him, He commended to him His sheep, and says to him, "*Feed My sheep.*"

OF THE NINTH APPARITION.

(*St. Matt.* xxviii. 16—20.)

1. The disciples on the command of the Lord go to Mount Thabor.

2. Christ appears to them, and says, "*All power is given to Me in Heaven and earth.*"

3. He sent them to preach throughout the whole world, saying, "*Going, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*"

OF THE TENTH APPARITION

(1 *Cor.* xv. 6.)

Afterwards He was seen by more than five hundred brethren at once."

OF THE ELEVENTH APPARITION.

(1 *Cor.* xv. 7.)

After that He was seen by James.

OF THE TWELFTH APPARITION.

He appeared to Joseph of Arimathea, as may piously be thought, and as we read in the *Lives of the Saints.*

OF THE THIRTEENTH APPARITION.

(1 *Cor.* xv. 8.)

He appeared after His Ascension to St. Paul: "*Last of all He was seen also by me, as by one born*

out of due time." He appeared likewise in soul to the holy Fathers in Limbo, and after He had freed them, and had taken His Body again, He appeared many times to the disciples, and discoursed with them.

OF THE ASCENSION OF CHRIST OUR LORD.

(*Acts* i. 1—11.)

1. After Christ our Lord had shown Himself for forty days to the Apostles, *giving many proofs and signs . . . and speaking of the Kingdom of God*, He commanded them to await in Jerusalem the Holy Spirit He had promised them.

2. He led them forth to Mount Olivet, and in their presence *He was raised up, and a cloud received Him out of their sight.*

3. While they are looking up to Heaven angels say to them, "*Ye men of Galilee, why stand you looking up to Heaven? This Jesus, Who is taken up from you into Heaven, shall so come as you have seen Him going into Heaven.*"

RULES FOR THE DISCERNMENT OF SPIRITS.

RULES FOR IN SOME DEGREE PERCEIVING AND KNOWING THE VARIOUS MOTIONS EXCITED IN THE SOUL; THE GOOD, THAT THEY MAY BE ADMITTED; THE BAD, THAT THEY MAY BE REJECTED: AND THESE RULES ARE MORE SUITABLE FOR THE FIRST WEEK.

I. In the case of those who go from mortal sin to mortal sin, the enemy is generally wont to place before their eyes apparent pleasures, causing them to imagine sensual gratifications and pleasures, in order to keep them fast and to plunge them deeper in their vices and sins. The good spirit in such persons acts in the contrary manner, causing them to feel the stings and the remorse of conscience by the reproaches of reason.

II. In those who go on earnestly rooting out their sins, and advancing daily from good to better in the service of God our Lord, the contrary to what is set down in the first rule takes place; for now it belongs to the evil spirit to cause anxiety and sadness, and to place obstacles in the way, disquieting the soul by false reasons, so that it make no further progress; and it belongs to the good spirit to inspire it

with courage and strength, to give it consolation, tears, inspirations, and peace, making things easy, and removing every impediment, that it may make progress in good works.

III. *On Spiritual Consolation.*—I call it consolation when there is excited in the soul some interior motion by which it begins to be inflamed with the love of its Creator and Lord, and when, consequently, it can love no created thing on the face of the earth in itself, but only in the Creator of them all. Likewise, when it sheds tears, moving it to the love of its Lord, whether it be from grief for its sins, or from the Passion of Christ our Lord, or from other things directly ordained to His service and praise. Finally, I call consolation every increase of hope, faith, and charity, and all interior joy, which calls and attracts man to heavenly things, and to the salvation of his own soul, rendering it quiet and tranquil in its Creator and Lord.

IV. *On Spiritual Desolation.*—I call desolation all that is contrary to what is set down in the third rule, as darkness and disquiet of soul, an attraction towards low and earthly objects, the disquiet of various agitations and temptations, which move it to diffidence, without hope and without love, when the soul finds itself slothful, tepid, sad, and, as it were, separated from its Creator and Lord. For as consolation is contrary to desolation, so the thoughts that spring from consolation are contrary to those that spring from desolation.

V. In time of desolation we must never make a change, but remain firm and constant in the resolutions and determination made on the day preceding this desolation, or in the preceding consolation. For as in consolation it is the good spirit that guides and directs us, so in desolation it is the bad spirit, by whose counsels we cannot find the way to any right decision.

VI. Although in desolation we ought not to change our former resolutions, it is very profitable vehemently to make change in ourselves in ways that oppose the desolation; as, for example, by insisting more on prayer and meditation, by frequent examination, and by increasing in some suitable manner our penances.

VII. Let him who is in desolation consider how our Lord, to try him, has left him to his natural powers, that he may resist the various agitations and temptations of the enemy; and to do so is always in his power, by the assistance of God, which always remains to him, though he may not clearly perceive it, as our Lord has withdrawn from him His great favour, great love and intense grace, leaving him, however, grace sufficient for his eternal salvation.

VIII. Let him who is in desolation strive to remain in patience, a virtue contrary to the troubles which harass him; and let him think that he will shortly be consoled, using all endeavours against the desolation in the way explained in the sixth rule.

IX. There are three principal reasons why we find ourselves in desolation. The first is because we are

tepid, slothful, or negligent in our spiritual exercises, and thus on account of our faults spiritual consolation is removed from us. The second reason is that God may try how much we are worth, and how much we progress in His service and praisé when deprived of such a bountiful pay, as it were, of consolations and special graces. The third reason is that He may give us a true knowledge whereby we may intimately feel that it is not in our power to acquire or retain great devotion, ardent love, tears, or any other spiritual consolation, but that all is a gift and favour of God our Lord, and to teach us not to build our nest in another's house, by allowing our intellect to be lifted up to any kind of pride or vainglory, by attributing to ourselves feelings of devotion or other kinds of spiritual consolation.

X. Let him who is in consolation think how he will be in future desolation, gaining fresh strength for it.

XI. Let him who is in consolation strive to humble and lower himself as far as he can, thinking how little he is worth in time of desolation without such a grace or consolation; on the other hand, he who is in desolation must remember that he can do much with sufficient grace to resist all his enemies, when he takes strength in his Creator and Lord.

XII. The enemy acts like a woman, inasmuch as he is weak in spite of himself, but strong in will; for as it is in the nature of a woman, quarrelling with a man,

to lose courage and to take to flight when he shows himself undaunted; and on the contrary, if the man begin to take to flight and to lose courage, the rage, the spite, and the ferocity of the woman become very great, and altogether without bounds: so in the same manner it is in the nature of our enemy to become powerless and to lose courage (while his temptations take to flight), when the person who is exercising himself in spiritual matters shows a dauntless front to the temptations of the enemy, acting in a manner diametrically opposed to them; and on the contrary, if the exercitant begins to fear and to lose courage in sustaining temptation, there is no beast so fierce on the face of the earth as the enemy of our human nature in prosecuting with intense malice his wicked designs.

XIII. He also acts like a false lover, inasmuch as he wishes to remain hidden and undiscovered; for as this false man, speaking with an evil purpose, and paying court to the daughter of some honest father, or the wife of some honest man, wishes his conversations and insinuations to be kept secret, and, on the contrary, is much displeased when the daughter discovers to her father, or the wife to her husband, his deceitful words and his depraved intention, because he easily infers that he cannot succeed in the designs he has conceived; in the same way, when the enemy of our human nature obtrudes on a just soul his wiles and deceits, he wishes and desires that they be furtively received and kept secret, but he is very

displeased when they are discovered to a good confessor or some other spiritual person who knows his frauds and malice, because he infers that he cannot succeed in the wicked design he had conceived, as his evident frauds are laid open.

XIV. He acts likewise as a military chief does in order to get possession of and to despoil the object of his desires. For as a leader and general, pitching his camp, and inspecting the strength and condition of some citadel, storms it on the weakest side; in the same way the enemy of our human nature prowls round and explores on all sides all our virtues, theological, cardinal, and moral, and where he finds us weakest, and in greatest need as regards our eternal salvation, there he makes his attack, and strives to take us by storm.

RULES TO THE SAME EFFECT, CONTAINING A FULLER DISCERNMENT OF SPIRITS, AND MORE SUITABLE TO THE SECOND WEEK.

I. It belongs to God and His angels to give in their motions true joy and spiritual gladness, removing all sadness and disturbance of mind occasioned by the enemy; while it belongs to him to fight against such joy and spiritual consolation, bringing forward pretended reasons, sophistries, and perpetual fallacies.

II. It belongs to God our Lord alone to grant

consolation to the soul without any preceding cause for it, because it belongs to the Creator alone to go in and out of the soul, to excite motions in it, attracting it entirely to the love of His Divine Majesty. I say, without cause, that is, without any previous perception or knowledge of any object from which such consolation might come to the soul, by means of its own acts of the understanding and will.

III. When a cause has preceded, it is possible for the good as well as the bad angel to afford consolation to the soul, but with opposite intentions: the good angel for the advantage of the soul, that it may progress and advance from good to better; the bad angel for the contrary, that he may bring it henceforward to yield to his wicked and malicious designs.

IV. It belongs to the bad angel, transfiguring himself into an angel of light, to enter with the devout soul, and to come out his own way; that is to say, to begin by inspiring good and holy thoughts in conformity with the dispositions of the just soul, and afterwards gradually to endeavour to gain his end, by drawing the soul into his secret snares and perverse intentions.

V. We ought to be very careful to watch the course of such thoughts; and if the beginning, middle, and end are all good, leading to all that is good, this is a mark of the good angel; but if the thoughts suggested end in something bad or distracting, or less good than that which the soul had determined to follow, or if they weaken, disturb, or disquiet the soul,

taking away the peace, the tranquillity, and the quiet she enjoyed before, it is a clear sign that they proceed from the bad spirit, the enemy of our advancement and of our eternal salvation.

VI. When the enemy of our human nature has been discovered and recognized by his serpent's tail, and by the bad end to which he leads, it is profitable for him who has been thus tempted by him to examine afterwards the course of the good thoughts suggested to him, and their beginning, and to remark how little by little the enemy contrived to make him fall from the state of sweetness and spiritual delight he was in, until he brought him to his own depraved purpose; that by the experience and knowledge thus acquired and noted he may be on his guard for the future against his accustomed deceits.

VII. In the case of those who are making progress from good to better, the good angel touches the soul gently, lightly, and sweetly, as a drop of water entering into a sponge; and the evil spirit touches it sharply, and with noise and disturbance, like a drop of water falling on a rock. In the case of those who go from bad to worse, spirits touch it in the contrary manner: and the reason of this difference is the disposition of the soul, according as it is contrary or similar to these angels; for when it is contrary to them they enter with perceptible commotion and disturbance; but when it is similar to them, they enter in silence, as into their own house, through the open doors.

VIII. When there is consolation without any pre-

ceding cause, though there be no deceit in it, inasmuch as it proceeds only from God our Lord, as before explained, nevertheless the spiritual person to whom God gives this consolation ought with great watchfulness and care to examine and to distinguish the exact period of the actual consolation from the period which follows it, in which the soul continues fervent and feels the remains of the Divine favour and consolation lately received; for in this second period it often happens that by its own thoughts, from its own habits, and in consequence of its conceptions and judgments, whether by the suggestion of the good or evil spirit, it makes various resolves and plans, which are not inspired immediately by God our Lord; and hence it is necessary that they be thoroughly well examined before they receive entire credit and are carried out into effect.

RULES FOR THE DISTRIBUTION OF ALMS.

IN THE MINISTRY OF DISTRIBUTING ALMS THE FOLLOWING RULES ARE TO BE OBSERVED.

I. If I distribute anything among my parents, or my friends, or among people I love, I must observe the four points, which were mentioned in part in the matter of election.

The first is, that the love which moves me and prompts me to give an alms should descend from on high, from the love of God our Lord, so that I feel that the greater or less love I bear to these persons is for God's sake, and that God may shine in the cause for which I love them most.

II. I will place before my eyes some man whom I have never seen or known, and taking it for granted that I wish him every perfection in the ministry and office he holds, in the very way in which I should wish him to observe the mean in his method of distributing alms for the greater glory of God our Lord, and the greater perfection of his soul; I myself acting in exactly the same manner, neither more nor less, will observe the rule and measure which I should wish for him, and which I judge to be such.

III. The third rule is to consider if I were at the point of death the form and measure that I should

then wish to have observed in this duty of administration; and regulating my conduct according to this I will observe it when making the distribution.

IV. Considering what I shall find myself at the Day of Judgment, to think well how I shall then wish to have acted in the duty of this office and ministry; and to keep now the rule which I should then wish to have observed.

V. When any one feels himself inclined and attached to the persons among whom he wishes to make a distribution, let him restrain himself and ponder well these four rules, examining and testing his affection by means of them, and let him not bestow the alms, until, in conformity with them, he shall have altogether removed and cast off his inordinate affection.

VI. Although there is no fault in accepting the goods of God our Lord in order to distribute them, provided one is called to this ministry by our God and Lord, still there may be doubt as to whether there has been fault or excess when determining the quantity and amount which he should reserve and apply to himself out of that which he holds to give to others; he will therefore reform himself in his life and state by the above mentioned rules.

VII. For these and many other reasons, in what regards our own persons and household, the more we retrench and lessen our expenses, and the nearer we approach to our great High Priest, Christ our Lord, our model and ruler, the better and securer

will our plan of action be. In conformity with this doctrine, the Third Council of Carthage, at which St. Austin was present, decrees and commands that the furniture of a bishop be mean and poor. The same consideration applies to all states of life, taking into account the condition and rank of each and observing due proportion. As in the married state we have the example of St. Joachim and St. Anne, who, dividing their means into three parts, gave the first to the poor, the second to the ministry and service of the Temple, and took the third for the support of themselves and their family.

RULES ON SCRUPLES.

THE FOLLOWING NOTES WILL BE OF USE FOR DISCERNING AND UNDERSTANDING SCRUPLES AND THE INSINUATIONS OF OUR ENEMY.

I. The name of scruple is vulgarly applied to what proceeds from our own judgment and free-will: *v.g.*, when I freely judge that to be a sin which is not a sin; which happens, for example, when any one having accidentally trodden on a cross formed by two straws, of his own accord judges that he has sinned: and this is properly an erroneous judgment, not a real scruple.

II. After I have trodden upon that cross, or after I have thought, said, or done something, there comes to me from without the thought that I have sinned, and on the other hand it seems to me that I have not sinned, and still I feel some disturbance from this, inasmuch as I do doubt and yet I do not doubt; this is properly a scruple, and a temptation suggested by the enemy.

III. The first kind of scruple mentioned in the first note is very much to be abhorred, because it is all an error; but the second mentioned in the second note, for a time is of no small advantage

to a soul which devotes itself to spiritual exercises; it even greatly purges and cleanses such a soul, separating it very much from every appearance of sin, according to those words of St. Gregory: *Bonarum mentium est, ibi culpam agnoscere, ubi culpa nulla est*—"It is a mark of good minds there to recognize fault where there is none."

IV. The enemy observes very narrowly whether the soul be gross or delicate; and if it is delicate he strives to make it delicate to an extreme, that he may the more easily disturb and ruin it: *v.g.*, if he sees a soul consents to no sin, neither mortal nor venial, nor even any appearance of deliberate sin, then the enemy, since he cannot cause it to fall into what has the appearance of sin, contrives to make it judge that there is sin where there is not, as in some word or insignificant thought. If the soul is gross, the enemy contrives to render it still more gross: *v.g.*, if before it made no account of venial sins, he will contrive now that it make little account of mortal sins; and if before it made some account of committing mortal sins, now he will contrive that it think little or nothing of doing so.

V. The soul which desires to advance in the spiritual life ought always to take just the contrary course to that which our enemy takes; that is to say, if the enemy wishes to make the soul more gross, let it manage to make itself more delicate; in like manner, if the enemy is striving to make it delicate to an extreme, let the soul strive to establish itself solidly

in a right mean, so as to make itself altogether tranquil.

VI. When such a good soul wishes to say what is good, or to do anything not contrary to the usage of the Church or to the mind of our superiors, which may be for the glory of God our Lord, and there comes some thought or temptation from without not to say or do it, founded on apparent reasons of vain-glory or some other evil, then it ought to lift up its understanding to its Creator and Lord, and if it sees that this belongs to the service due to Him, or is at least in no way opposed to it, it ought to act in a manner diametrically opposite to the temptation, imitating St. Bernard in his answer to a like temptation: *Nec propter te incœpi, nec propter te finiam*—"I began not for you, neither for you will I desist."

RULES FOR THINKING WITH THE CHURCH.

IN ORDER TO THINK TRULY, AS WE OUGHT, IN THE CHURCH MILITANT, THE FOLLOWING RULES ARE TO BE OBSERVED.

I. Laying aside all private judgment, we ought to keep our minds prepared and ready to obey in all things the true Spouse of Christ our Lord, which is our Holy Mother, the Hierarchical Church.

II. The second is to praise confession made to a priest, and the reception of the Most Holy Sacrament, once a year, and what is much better once a month, and much better still every eight days, always with the requisite and due dispositions.

III. The third is to praise the frequent hearing of Mass, also hymns, psalms, and long prayers, both in and out of the church, and likewise the hours ordained at fixed times for all the Divine Office, for prayers of any kind, and all the canonical hours.

IV. The fourth, to praise greatly religious orders, and a life of virginity and continency, and not to praise the married state as much as any of these.

V. The fifth is to praise the vows of religion, of Obedience, Poverty, and Chastity, and vows to perform other works of perfection and supererogation;

and it is to be noticed that as a vow is made in matters more nearly approaching evangelical perfection, so in matters which depart from it a vow ought not to be made, *v.g.*, to become a merchant or to enter the marriage state, &c.

VI. The sixth is to praise the relics of saints, showing veneration to the relics, and praying to the saints, and to praise likewise the Stations, pilgrimages, indulgences, jubilees, Bulls of the *Cruciata*, and candles lighted in churches.

VII. The seventh is to praise the precepts with regard to fasts and abstinences, as those of Lent, Ember days, Vigils, Fridays, and Saturdays; likewise not only interior but also exterior penances.

VIII. To praise the building and the ornaments of churches; and also images, and to venerate them according to what they represent.

IX. Finally, to praise all the precepts of the Church, keeping our minds ready to seek reasons to defend, never to impugn them.

X. We ought to be very ready to approve and praise the constitutions, recommendations, and habits of life of our superiors; because, although they may not be or may not have been praiseworthy, still to speak against them in public discourse, or before the lower classes, would give rise to murmurs and scandal, rather than be of any use, and thus the people would be irritated against their temporal or spiritual superiors. Nevertheless, as on the one hand it is hurtful to speak ill before the people concerning superiors in their

absence, so on the other it may be useful to speak of their bad habits to those who can apply a remedy.

XI. The eleventh is to praise positive and scholastic theology: for as it rather belongs to the positive doctors, as St. Jerome, St. Austin, St. Gregory, &c., to stir up the affections to the love and service of God our Lord in all things: so it rather belongs to the scholastic doctors, as St. Thomas, St. Bonaventure, and the Master of the Sentences, &c., to define and explain for our times what is necessary for salvation, and more to attack and to expose all errors and fallacies; because the scholastic doctors being of later date can avail themselves not only of the right understanding of the Holy Scriptures, and of the writings of the holy positive doctors, but being themselves illuminated and enlightened by the Divine Power, they can be helped by the Councils, Canons, and Constitutions of our Holy Mother the Church.

XII. We ought to guard against making comparisons between the living and the blessed who have passed away, for no slight error is committed in this, as for example, in saying: He knows more than St. Austin; He is as great or greater than St. Francis; He is another St. Paul in virtue and holiness, &c.

XIII. To attain the truth in all things, we ought always to hold that we believe what seems to us white to be black, if the Hierarchical Church so defines it; believing that between Christ our Lord the Bridegroom and the Church His Bride there is one and

the same Spirit, which governs and directs us to the salvation of our souls; for our Holy Mother the Church is guided and ruled by the same Spirit and Lord that gave the Ten Commandments.

XIV. Although it is very true that no one can be saved without being predestined, and without having faith and grace, we must be very careful in our manner of speaking and treating of all this subject.

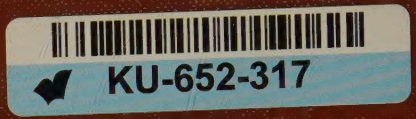
XV. We ought not habitually to speak much of Predestination; but if sometimes mention be made of it in any way, we must so speak that the common people may not fall into error, as happens sometimes when they say: "It is already fixed whether I am to be saved or damned, and there cannot be any other result whether I do good or ill;" and, becoming slothful in consequence, they neglect works conducive to their salvation, and to the spiritual profit of their souls.

XVI. In the same way it is to be noticed that we must take heed lest by speaking much with great earnestness on Faith, without any distinction or explanation, occasion be given to the people to become slothful and sluggish in good works, whether it be before or after that faith is formed in charity.

XVII. In like manner we ought not to speak or to insist on the doctrine of Grace so strongly, as to give rise to that poisonous teaching that takes away free-will. Therefore, we may treat of Faith and Grace, as far as we may with the help of God, for the greater praise of His Divine Majesty; but not in such a way,

especially in these dangerous times of ours, that works or free-will receive any detriment, or come to be accounted for nothing.

XVIII. Although it is above all things praiseworthy to greatly serve God our Lord out of pure love, yet we ought much to praise the fear of His Divine Majesty, because not only is filial fear a pious and most holy thing, but even servile fear, when a man does not rise to anything better and more useful, is of great help to him to escape from mortal sin; and, after he has escaped from it, he easily attains to filial fear, which is altogether acceptable and pleasing to God our Lord, because it is inseparable from Divine love.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